

TENTATIONS:

Their { Nature,
 { Danger,
 { Cure.

BY

RICHARD CAPEL,
Sometimes fellow of *Magdalen*
Colledge in Oxford.

To which is added a Briefe dispute, as
touching *Restitution* in
the case of *VSVRY*.

The Second Edition Corrected.

1 COR. 10. 13.

*There hath no tentation taken you, but such as is com-
mon to man: But God is faithfull, who will not suffer you
be tempted above that you are able: but will with the
temptation, also make a way to escape, that yee may be able
to endure it.*

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1635.



TO

THE RIGHT
WORSHIPFULL

SIR WILLIAM GUISE
KNIGHT; *Grace and*
Peace from IESUS
CHRIST.

SIR,



Hosethat^a ho-
nour God, God
wil honor and
so will godly
men: God wil;
for he useth not to bee be-
hind with any; neither will
hee with you: You have
done God much honour in
setting up such lights in our
Country; Ministers who
both

2 1 Sam. 2.

3 2.

The Epistle

b Mat. 5.

19.

*prins acti-
one po-
suit max*

Doctrina

Chrysoft.

Hom. 72.

ad Pop.

Antioch.

c Luk. 1. 79

d 1 Tim.

31.

1am. 5. 20

both^b doe and teach: *They* (as *Christ* hath it) shall bee called great in the kingdome of heaven; and so shall you. And so wil godly men honour you, both Ministers, and others: Ministers, because you have built us of our coat some synagogues: others (who had it not bin for you, might have sate in the^c Shadow of darkenes and Death) for that they now see best by their present mercy, what was their former, and what would have beene their future Misery. To save one soule from death is noted in the^d Word to bee an honourable piece of service: How great is your Honour and comfort then; to whom

G O D

Dedicatory.

G O D hath given an heart
and meanes to set up sun-
drie ^c Lights of it for the
saving of many foules, in
many Parishes. Now as
G O D and G O D S Peo-
ple will honour you for
providing that which is
ⁱ bread & indeed: So you
must conceive that Satan
will not ^h fall down from
heaven like lightning thus
without some stirre; you
doe pluck downe his king-
dome, and he will plucke
at you, and you must, and
(I hope) doe provide for
his assaults. As for your
Safety, your ⁱ name being
written in Heaven (out of
Satans ^k walke) you stand
^l sure; The^m Father holds,
and the ⁿ S O N N E holds,
and

e Mat. 5.
14.

f Isa. 45. 2
g Iohn 6.
55.
h Luke 10
18.

i Luk. 10.
20
k Job 1. 7.
l Pet. 3. 8
m 2 Tim. 2.
19
n Job. 10
29
o ver. 28.

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o *Luk.* 22.

31.

* *Iam.* 2.

19.

p *Mat.* 4.9

* *Luk.* 16.

11.

and none shall plucke you
out of their hands: but as
touching your inward quiet,
by *Gods* ° Leave, Satan
will take his time to win-
now you (not as Chaffe)
but as Wheat: Expect it,
hee will doe what hee can
(and he can do something)
to interrupt your Peace:
He hath * no Peace him-
selfe, and so hee cannot a-
bide (as farre as he can doe
withall) that any should
have any: He durst and did
set upon and vex the *Lord*
himselke with the smoake
of an P heavy **T**entation:
And will hee not, dare hee
not, let drive at us? Verily,
when wee come to have
those * true Riches about
us, and to be in some spiri-
tuall

Dedatory.

tuall strength, (which usu-
ally is in our latter and
more ⁹ experienced age) it
is usuall that God should,
and hee often doth suffer
Satan; What? to beat us?
No! But yet to ^r buffet us,
as he did St. *Paul*. Where-
fore, after some great
things done to Gods ho-
nour, and Satans undoing,
we are then chiefest of all,
to looke for the houre of
Tentation, and to take the
best care we can, both for
our safetie and peace: This
is to fight not so much
with men, nor with ^t beasts,
after the manner of men,
as with ^u Principalities and
Powers: His Arrowes are
* fry, and have sorrow
enough in them, to make
¶ 4 the

9 *Heb. 5.*
14.

1 *2 Cor. 12*
7

(*Epb. 6.*
12.
1 *Cor 15*
32.
u *Epb 6.*
12.
* *Epb 6.*
16.

The Epistle &c.

x *Pis II.*
25.

y 2 *Cor.*
10.5.

z *Rom. 16.*
23.

a 3 *Ioh 2*

the hart of a christian man
to x stoupe: We are there-
fore, all of us, by al meanes
to furnish our selves with
such y armes as may fit us
in our severall occasions.
And now to help the wea-
ker sort of Christians, I
have here done somewhat
that way, which (what ever
it be) I doe here make bold
to publish it under your
name and countenance: To
whom I wish, as *S. Iohn* did
to *Gaius* the 2^d Hoste of the
Church in his time: ^a That
above all things you may
prosper, and bee in health,
even as your soule prosper-
eth.

*Yours in our Lord
Christ Iesus:*

RICHARD CAPEL.



To the Christian Reader.



*After the An-
gels left their
owne standing,
they envied
ours, and out of
envy became both by office &
practice Tempters, that they
might draw man from that
happy Communion with God,
unto that cursed condition
with themselves. And suc-
cesse in this trade, hath made
them both skilful, & diligent
especially now, their time be-
ing but short. And if neither
the first or second Adam
¶ 5 could*

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could be free from their impudent Assaults; Who then may look for exemption? the best must most of all look to be set upon, as having most of Christ in them, whom Satan hates most, and as hoping by disheartning of them, to foile others, as great trees fall not alone, no Age or rank of Christians can be free. Beginners he labours to discourage; those that have made some progresse, hee raiseth stormes against; those that are more perfect, he labours to undermine, by spiritwall pride, and above all other times hee is most busie, when we are weakest, then he doubles and multiplies his forces, when hee lookes either to have all, or lose all. His course is either to tempt

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tempt to sin, or for sin: To sin, by presenting some seeming good, to draw us from the true good, to seeke some excellency besides God in the creature; and to this end, he labours in the first place to shake our faith in the Word: thus hee dealt with Adam, and thus he dealeth with all his posterity. And besides immediate suggestions, he commeth unto us, by our dearest friends, as unto Christ, by Peter: so many tempters, so many devils in that ill office, though neither they, or we, are oft aware of it; the nearest friend of all, our owne flesh, is the most dangerous traytour, and therefore most dangerous, because most neare, more neare to us, than the devill himself,

The Epistle

Cedren.

selfe, with which, if hee had no intelligence, all his plots would come to nothing: this holding correspondence with him, layeth us open to all the danger, it is this inward bo-some enemy that doth us most mischief. When Phocas (like another Zimri) had killed his Master, Mauricius the Emperour, he laboured, like Cain, to secure himselfe, with building high wals, after which, hee heard a voice telling him, that though hee built his wals never so high, yet sin, within the wals, would undermine all: It is true of every particular man, that if there were no Tempter without, he would be a tempter to himselfe; it is this lust within us that hath brought
an

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an ill report upon the creature. This is that which makes blessings to be snares unto us; all the corruption which is in the world is by lust, which lyeth in our bosome, and as an Achitophel, or Iudas, by familiarity betrayeth us; yea, often times in our best affections, and actions, Nature will mingle with our Zeale, and privy pride will creep in, and taint our best performances, with some corrupt aime. Hence it is, that our life is a continuall combate. A Christian, so soone as New borne, is borne a souldier, & so continueth untill his crowne bee put upon him: in the meane time, our comfort is, that ere long, wee shall bee out of the reach of all temptation,

2 Pet. 1. 4.

The Epistle

Rom. 16.
20.

tation, the God of peace will tread downe Satan under our feet. A carnall mans life is nothing but a strengtning and feeding of his enemy, a fighting for that, which fighteth against his soule. Since Satan hath cast this seed of the Serpent into our soules, there is no sin so prodigious, but some seed of it lurketh in our nature; it should humble us, to beare what sins are forbidden by Moses, which if the Holy Ghost had not mentioned, we might have beene ashamed to heare of, they are so dishonourable to our nature: the very hearing of the monstrous out-rages committed by men, given up of God, as it yeelds matter of thankses to God for preservation of us,

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so of humility, to see our common nature so abused, and abused by sin and Satan. Nay, so catching is our Nature of sin, that the mention of it, instead of stirring hatred of it, often kindles Fancy to a liking of it: the discovery of diuellish policies and stratagems of wit, though in some respects to good purpose, yet hath no better effect in some, than to fashion their wits to the like false practises; and the innocencie of many ariseth not from love of that which is good, but from not knowing of that which is evill.

And in nothing the sinfulness of sin appeares more then in this, that it hindereth all it can, the knowledge of it
selfe

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selfe, and if it once be known,
it studieth extenuation, and
translation, upon others; sin
and shifting came into the
world together: in S. Iames
his time it seemes there were
some that were not afraid to
father their temptations to
sin, upon him that hateth it
most, (God himselfe) whereas
God is only said to try, not to
tempt. Our Adversaries are
not far from imputing this to
God, who maintaine concupi-
scence, the mother of all abo-
minations, to bee a condition
of Nature, as first created,
only kept in, by the bridle of
originall righteousness, that
from hence, they might the
better maintaine those proud
opinions of perfect fullfil-
ling the Law, and meri-
ting

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ting therby. This moved St. Iames to set downe the true descent and pedigree of sin; wee our selves are both the Tempters, and the Tempted: as Tempted, wee might deserve some pittie; if as Tempters we deserve not blame: in us there is both fire & matter for fire to take hold on, Satan needs but to blow, and often times not that neither, for many, if concupiscence stirre not up them, they will stirre up to concupiscence. So long as the soule keepes close to God, and his truth, it is safe, so long as our way lieth above, wee are free from the Snares below. All the danger first riseth, from letting our hearts loose from G O D by infidelity, for then presently

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sently our heart is drawne away by some seeming good, wherby we seek a severed excellency, and contentment out of God, in whom it is only to be had. After we have forsaken God, God forsakes us, leaving us, in some degree, to our selves, the worst guides that can be ; and thereupon Satan joynes forces with setting upon us as a friend, under our owne colours ; he cannot but miscarry that hath a Pirate for his guide.

This God suffereth, to make us better known to our selves, for by this meanes corruption, that lay hid before, is drawn out, and the deceitfulness of sin the better knowne, and so wee are put upon the daily practice of repentance
and

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and mortification, and driven to fly under the wings of Iesus Christ. Were it not for temptations, we should be concealed from our selves; our graces, as unexercised, would not bee so bright, nor Gods power appeare; and in the weaknesses of others, we would not bee so pitifull and tender towards them, nor so jealous over our own hearts, nor so skilfull of Satans method & enterprises, we should not see such a necessity of standing alwayes upon our guard. But though, by the over-ruling power of God, they have this good issue, yet that which is ill of it selfe, is not to be ventured on, for the good that commeth by accident.

The chiefe thing wherein

one

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one Christian differs from another, is watchfulnesse, which though it require most labour, yet it bringeth most safety, and the best is no farther safe, than watchful, and not only against sins, but tentations, which are the seeds of sin, and occasions which let in tentations; the best, by rash adventures, upon occasions, have beene led into temptations, and by temptation, into the sinne it selfe: whence sin and temptation come both under the same name, to shew us that wee can be no farther secure from sinne, than wee be carefull to shun temptations. And in this, every one should labour to know what they finde a temptation to them; that may be a temptation

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tation to one, which is not to another; Abraham might looke upon the smoake of Sodom, though Lot might not, because that sight would work more upon Lots heart, than Abrahams. In these cases, a wise Christian better knowes what to doe with himselfe, than any can prescribe him. And because God hath our hearts in his hand, and can either suspend or give way to temptations, it should move us especially to take heed of those sinnes, whereby grieving the good Spirit of God, wee give him cause to leave us to our owne spirits, but that hee may rather stirre up contrary gracious lustings in us, as a contrarie principle. There is nothing of greater

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ter force, to make us out of
godly jealousie to feare al-
wayes; Thus daily working
out our salvation, that God
may delight to go along with
us, & be our Shield, & not to
leave us naked in the hands
of Satan, but second his first
Grace with a further degree,
as temptations shal increase:
it is he that either removeth
occasions, or shutteth our
hearts against them, and gi-
veth strength to prevaile over
them, which gracious provi-
dence you cannot be too thank-
full for; it is a great mercy,
when temptations are not a-
bove the supply of strength
against them.

This care onely taketh up
the heart of those, who ha-
ving the life of Christ begun

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in them, and his Nature
stampt upon them, have felt
how sweet communion and
acquaintance with God in
Christ, and how comfortable
the daily walking with God,
is: these are wary of any thing
that may draw away their
hearts from God, and binder
their peace. And therefore
they hate temptations to sin,
as sin it selfe, and sin as hell
it selfe, and hell most of
all, as being a state of eternall
separation from all comfor-
table fellowship with God. A
man that is a stranger from
the life of God, cannot resist
temptation to sin, as it is sin,
because hee never knew the
beauty of holinesse: but from
the beauty of a civill life, he
may resist tentations to such
sins

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sins as may weaken respect,
and from love of his owne
quiet, may abstaine from those
sins that will affright consci-
ence. And the cause why
civill men feele lesse distur-
bance from temptations, is be-
cause they are wholly under
the power of temptation, till
God awakes their heart.
What danger they see not,
they feare not, the strong man
holds his possession in them,
and is too wise, by rowzing
them out of their sleepe to
give them occasion of
thoughts of escape. None
more under the danger of
temptation, than they that dis-
cerne it not, they are Satans
stales, taken by him at his
pleasure, whom Satan useth
to draw others into the same
snare;

snare; therefore Satan troubleth not them, nor himselfe about them, but a true Christian feares a temptation in every thing; his chiefe care is, that in what condition so ever hee bee, it proves not a temptation to him. Afflictions, indeed, are more ordinarily called temptations, than prosperity, because Satan by them, breedeth an impression of sorrow and feare, which affections have an especiall working upon us, in the course of our lives, making us often to forsake God, and desert his cause, yet snares are laid in every thing we deale with where none can avoide, but those that see them; none see, but those whose eyes God opens, and God useth the ministry of

A his

Domine,
quis eva-
det laqueo
istos mul-
tos nisi vi-
deat istos,
& quis
videbit
istos, nisi
quam illu-
minaveris
lumine tuo,
ipse enim
pater tene-
brarum la-
queos suos
abscudit.
Soliloq.
cap. 16.
Which
goeth un-
der Au-
gustines
name,
Tom. 9.

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his servants for this end, both to open the eyes of men, to discover the net, and then (as the Wiseman saith) in vaine is the net spread before the sight of any bird.

This moved this godly Minister, (my Christian friend) to take paines in this usefull argument, as appeareth in this Treatise, which is written by him in a cleere, quick, and familiar stile; and for the matter and manner of handling, solid, judicious, and scholler-like; and which may commend it the more, it is written by one, that besides faithfulnessse and fruitfulnessse in his ministry, hath beene a good proficient in the schoole of temptation himselfe; & therefore the sister a

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a skilful Watchman, to give warning and aime to others ; for there be spirituall exercises of ministers, more for others than for themselves. If by this he shall attaine, in some measure, what he intended, God shall have the glory, thou the benefit, and hee the encouragement, to make publike some other labours.

Fare-well in the Lord.

R. SIBBS.

A 2

The

the instrument is made
in the presence of the
witnesses and the
notary public.

For well is the Lord.

11 11 11

The

A
W
An
Af
At

Sat
Ad

T
Blas
Bap
Bey

The
Help
in

The Table.



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fins



TENTATIONS:

Their { Nature,
 Danger,
 Cure.

JAMES I. 14.

Chap. 1. *But every man is tempted, when he is drawne aside of his owne lust, and entised.*



It appears that we
 all came out of
Adams loines;
 in that we smel
 of his disease, to
 father our sins
 on the Lord: a common thing it
 is, and not so common as wic-
 ked for a man to say that he is
 tempted of God, and so to make
 God at least a co-authour of our
 sins, which *S. James* finding to
 be

Part. I.

Diaboli hoc
opus est ut
faciat stultos
potius, &
corpus, &
Deum, &
proximum,
quam cor-
ruptum ani-
mum accu-
sare, ne sci-
licet, inven-
ta peccandi
causa a ma-
lorum radice
liberentur.

Chryst. in
1 Cor. 6.
Hom. 17.

be up and downe in his time,
cleares God, and layes the fault
on man, where the root of all
tentation is. He would have man
to learne, that hee carries the
cause of all tentations within his
owne bosome; which the Apo-
stle findes out to be our Lust;
This Lust doth worke our ten-
tation by degrees.

1 By drawing the minde of
man aside from thinking on
God and goodnesse, raising up
sudden thoughts in us, of that
which is not good, without any
consultation, giving a man no
time to dispute the matter with
himselfe, or with his *God*.

2 By inticing and baiting the
hart of man, as men do for filthes
working on the will to bend to-
wards such or such objects re-
presented by *Lust*, as in appear-
ance good and pleasant; and
here though we doe repell such
thoughts as draw, & withdraw
and such wishes as intice and al-
lure

lure, even as fast as they come to our consideration : yet *S. James* tells us here, that they are the first fruits & effects of our concupiscence. By *lust* is meant our naturall and originall corruption ; the conclusion is, *That all our tentations are long of our originall sin* : I deny not but Satan tempts, and so doth the World ; but yet neither Sathan nor the world can *now* hurt us, if all be well within ; they tempt, but it is by working on our concupiscence : should they find nothing in us, we needed not to care thus much for their tentations. Christ indeed was tempted, and had no lust in him, and did not Satan lose his labour ? and all because nothing was found in him : fire burnes not where is no matter for it to worke upon ; no meere man is tempted & drawn aside, but hee may thanke his owne concupiscence.

The greatest *quere* is of *Adam*.

Part. I.

in Paradise, and of the *Angels* in heaven. The maine answer is, that *Iames* speakes of Man as he is *now*, not as he was *then*. The greatest matter then is, how sin came into *Adam*, which must be from the liberty of his will, he was tempted from without, and so was *Eve*, but no motion of *Lust* within, could draw him to his first sin, for then there must needs have been in him a sin before his first sinne, and then the first sin could not have beene his first sin; he was of such a condition, that he might fall if he would, and he did fall, but not without any tentation simply, (though without any from himselfe,) for he was tempted by the Devill. *Lust* in Satan was the occasion of *Adams* fall, but the cause was his owne will; his first sin was from Satans sin, (sin, I say,) for it is a weake conceit for any learned man to write that the devill hath no sin, because the law was not

Roff. art. 39.
Contra
Luth. Sandf.
De desc. 1. 3.
Sect. 96.

not given to him; which proves that in *forme* he is not such a sinner as man is, but a sinner he was and is, being and doing that which was contrary to the will and Law of God, laid upon him in his creation. The holy Page is for it, in the very termes, *Iohn 8.44. He was a murderer from the beginning, and abode not in the truth, therefore a sinner: he is a lyar, and the Father of lyes; therefore a sinner, and 1 Iohn 3. 8. The devill sinneth from the beginning.* His lusts then that were in him, did draw him to worke upon *Eves* and *Adams* free-will to draw them aside. The devill was an Angell, and then he had no *lust* within him, to draw him; no object without (being in Heaven) where was nothing but all perfection: A deepe it is then to conceive, how sinne came first into the Angels. That one great Angell (now *Beelzebub*) did first fall, and

B 3

then

Part I.

Iude. v. 6.

then drew after him the rest, is like enough; but yet the question remaines, how the first sinne came into that Angell sich there was no defect within, nor any without: I must first say that sin is a privation, an obliquity, no effect, but a defect, and therefore we are not to trouble our selves to enquire after any proper and efficient cause; God cannot be a deficient cause, because there can be no defect in him, and therefore the defect must be in the Angell, and we must rest in the wil of the Angel, who without motion from within, or any tentation from without, fell from his estate, *abode not in the truth*, as *Judes* Phrase is, left his habitation voluntarily and maliciously, left it because he would leave it. The first sinne or lust was a sin then, whose cause was (such cause as a sin could have) not sinne, for then the first sin could not bee the first sinne, if there

there were a sinne the cause of that sinne; and then againe, we are where we were; and are left to inquire the cause of that sin, to which if we say, sin, to have beene the cause of that, then we may aske after the cause of that sin againe, and so *in infinitum*; here then we must stop and say, that *Eves* sinne and *Adams* sin came not from any lust within, but from an act of their owne free wil, drawne out by the temptation of the devill, and of the devils first sin, no internal lust, *no externall tempter at all*, was the cause, for there was neither, but we must say that of that sin, sin was not the cause but the wil of the Angel created good, but mutable & free; no good I confesse can be the univocal cause of any sin, but an equivocal cause; & accidentall cause of sin good may be, for the will of the Angels good in it selfe was the cause, not by working neither, but by

Vid. Scot.
Collat. 5.

Part I.

Censur. Re-
monst. in
cap. 7.

Aquin. 2. 2.
q. 24. art. 10.

Bradward.

Sum. cont.

Pelag. 1. 2.

c. 9. Aug. de
lib. Arb. 1. 3.

c. 24.

not working. *Adam* then (to come to him) turning himselfe of himselfe from God : did put away from himselfe his original righteousness, put out his owne eyes, and so came in original sin, viz. this Lust, that ever after tempts all meere men that are tempted, by drawing them aside from good, and inticing them to evill. They dreame then, who say, that God tooke away originall righteousness from *Adam*, and that he by an act of his will did not thrust it away : Tis safest to say that he deprived himselfe, fell off from God, else we come too neer to make God some kinde of author of his sin. Thus came in this lust, the fewell of all sinful tentations whatsoever ; What cause have wee then to looke about us, sith our righteousness within, in the regenerate is very weake, and exceeding imperfect, our lusts strong, a world of sins lurking up

Part I.

up and downe in our soules. For did the Angels in heaven whose innate holinesse and righteousness was most perfect, in whom there was a concurrence of all grace in all created perfection, did they fall? and did *Adam* fall, in whom there was no spice of *sin*? oh then, how stands it us upon to implore the continuall assistance of the actuall grace of God, and incessantly to call in for the ^a supply of the Spirit of Iesus Christ, else we fall and sin most miserably; we have strange lusts within, the devils *souldiers*, warring against our soules, and satan ever blowing at the divine Candle of the Spirit of God, he never gives over by a circle and round of tentations to powre cold water on our faith; Looke we ever upward then for the daily aid of Gods assisting grace, that hee would ever blow the bellowes to keepe this holy fire in; for we see by *Adam* and the

^a Phil. 1. 19.

1 Pet. 2. 11.

Rom. 7. 23.

αὐτὸς πρὸς

τεὐέτα

Non frigide
repugnat.

Tro. 20. 27.

Part I.

Zoares O-
pusc. 8. l. 3.
6. 4. num. 1.

Ward, Grat.
Discrim.

Angels, that it is not the perfect habit of internall grace, no, nor the abience of externall tentations neither, that can keep a man from sinne, tis only the actuall worke of the right-hand of the most high must do the deed; he if *Adam* having no lust fell, we having little else but lust must needs be drawne aside and enticed: say day and night, Lord lead me not into temptation. Habits of grace are like the fire of a Smith, be they never so pure & perfect, they burne not in us any longer than they be blowne: if God withhold or withdraw his assisting hand, lust drawes us aside presently, and downe we fall.

CHAP. 2. *Of drawing aside.*

Q Vestion is made, whether this first drawing of lust be sin: I say it is; for if lust be sinne, then the effect of it must needs be sin. Evill may come out of good

Part I.

good by accident, but out of sin comes nothing but sin; lust is sin and cause of sin, and of nothing but sin. Let it go for a weak opinion of the Iesuites, who tell us of vicious things that are no sin: for *Becanus* (no babe) doth confesse, that God doth hate this concupiscentie with a true hatred, but (for too h) not redounding on the person in whom this lust is, as though that were not sin; and all that sin which God hateth; God can hate nothing but what is against his nature and will, and what ever is against his nature and will, is sin. Originall sin is properly sin, and to make it a sin it is enough that it is voluntary in the wil of *Adam*: so *Bonaventure*; Besides, as soon as ever wee come to have the power to do it, we doe all give a full and a free consent to that sin and the motions of it, which after consent makes the sin in the guilt of it the more ours; wee then

Sum. part
2 tract. 2. c. 9
q. 3. & 8.

Tsa. 45. 7.

Voluntate
Adx.
a In sent.
Lib. 2. Dist.
41. 4. 2. q. 1.
in Resoint.

Part I.

Psa. 51. 3.

Aliquid dicitur voluntarium quia est ab aliquo potente prohibere, non tamen prohibente, sic primus motus dicitur esse voluntarius *Ben.*
 l. 2. D. 41.
 Dub. 3.
 Semper in tentatione carnis est aliquis consensus. *Durand.* l. 2. D. 21. q. 1.
 Num. 11.

then have no excuse left but to cry *peccavi*, and to fetch al from the sin (as *David* did) in which we were conceived. In originall sinne lies a tacite consent (eminently) to all sin.

2. *James* makes this drawing aside to be a fruit of sin, 2. to be a sin. 3. to be a cause of sin; therefore these drawings aside are sins.

3. They be sins whether wee like them or milike them, because they are against the law of God. For that which is urged that there is no consent: I think there is some consent: as the offers of the understanding are quick, so the Acts of the will are quicke and sudden. I rather say that there is some sudden inchoate imperfect consent given to all motions that arise; that an *actnal* sin should be without all consent I cannot conceive; *Paul* did sin against his judgement I confesse; for so he meanes when he

Part I.

he saith, hee did that he would not : but to speake in proper termes, he neither did, no, nor could sinne, either without or against al motion, or any inclination of his wil: *Paul* did sin this sinne with his will, for else he would not do it, it was an act of his will, and it is impossible to coact and force the will of man; though the consent makes it not properly a sin, but rather our sin to be imputed to us, yet I thinke ther is no motiō, no first thought that ariseth out of our lust, but as the thought is, so the consent is sudden, short, quick, and almost insensible: a consent such as it is then, ever goes with our desires, and motions ; but say that they were unconsented to, yet being against the law of God, sins they are, and for sins they must goe. For if concupiscence it self, and Original lust be sin, because it is against the Law of God, then all the operations of it must also be

Sect. 1.3. D.
34. *Sect. Ad*
arg. Abso-
lute nullus
vitiose agit,
nisi ex deli-
beratione.
-- *Intellige-*
re enim
propter
quod
agit est de-
liberare,
quasi imper-
ceptibiliter
deliberat
propter
promptitu-
dinem in
Syllogizan-
do practice

Part I.

Moulin. A-
nat. Armin.
c. 8. Wotton.
on Ioh. pag.
146. Can. te-
list. part. 4.

*That which
James here
calls lust, S.
Paul, Rom.
7. 8. names it
sin, sin taking
occasion by
that Com-
mandment.
Prælectio
videtur esse
maxime
Propria vir-
tutis: & ju-
dicare mo-
res magis,
quam Acti-
ones. Arist.
Eth. 1. 3. c. 3.*

of the same kinde. By the way then they are deceived, who would faine say, that original sin is not forbidden by the Law; directly indeed and immediately it is not; but forbidden it is, because it is condemned by Gods Laws. Now the Law doth curse none but such as breake it: original sinners the Law doth curse, and (if not in Christ,) God will damne; therefore they do against the Law, and the Law then is given to them. Directly the Law forbids actions of sinne: by consequence the law forbids the habits of sin: but to returne, the Law of God is so pure and perfect, that it doth binde the most sudden thoughts that arise: for thoughts being acts of a man, the whole man being bound, those must needs stand bound; there sin begins, & our thoughts are not free; thoughts of sinne arising out of our lusts are sinful thoughts: Content or not con-
sent,

sent, doth not make an act to be simply a sin or not a sin: sin is not defined to be a thing done with or against our assent, but against Gods Law, and Gods Law doth bind our very first and originall thoughts. A meere and single apprehension or cogitation of a sin suggested by another, is not straight a sin: for this was, or I know might have beene in Christ; and *Adam* before his fall might dutifully have thought of the thing forbidden him without sin; but the difference is, that in him they could not have risen as they doe in us, on such a sudden, the sudden moving of the thinking power, proves that they come from an evil fume, and are not right: besides in *Adam* there might have bin a perfect meditation of the naughtines of them; & lastly a true affection of perfect hatred of them, whereas in the natural man now, ther is no hatred at all; in the most regenerate

Part I.

rate the hatred that is, is but in part; it commeth in nature ever, in time most an end after the motion: or if with it, yet that is not sufficient, in *Adam* it would have beene antecedent to the thought of his minde.

These drawings aside, (moving the powers of our soules out of the right place,) dislike wee them as much as we can, they are sinnes forbidden in all the commandements of God; for look in what Commandement the finished sin is forbidden, in the same Commandement is the first motion of that sin forbidden also. Neither in my minde doe they distinguish the commandements aright, who reserve these kind of sins to the last commandement. The Last St. *James* speakes of, is forbidden, in all the ten Commandements; but these unconsented motions (as many cal them) are the drawings aside of this lust, and therefore forbidden

Part I.

den in every Commandement, as Lust is. All desires to a sin are forbidden, where the sin it selfe is forbidden: the only argument for that opinion worth the while is out of *Rom. 7. 7.* I had not known lust (saith *St. Paul*,) except the Law had said, thou shalt not lust; that by lust *S. Paul* here meanes, a lust forbidden in one single commandement cannot be proved: but as the Law, that is the whole body and context of the Law, saith, thou shalt not lust, that is, thou shalt not sin, sin and lust being synonymaes: the word lust is as broad in extent as the word sin. The reason by which many thinke to carry it, is in my opinion very weake; *Paul* (say they) did know when he was a Pharisee, that lusts consented unto were sins; for the Philosophers and heathens as blind as they were, saw so much. But here *St. Paul* speaks of such a lusting which *St. Paul* had not known.

The affirmative of the tenth Commandment is such a contentation with our own estate, as not to desire ought of our neighbours; no not for our money without his free consent: to love our neighbour for degree fully as ones selfe, vid. Sum. of Divin. published by Mr. Downham. lib. 1. c. 14.

Part I.

Hic (id est
præcepto
10.) non
prohibetur
Ancilla pro
usu concubi-
na & usu
voluptatis;
quia sic pro-
hibetur pro-
hibitione
qua prohi-
betur concu-
piscencia
carnis, sed
quantum ad
se vilem
actum, &
usum utili-
tatis, Az-
man. de bel-
lo visu.
tract. 2. cap.
128. vid.
Benav. in 3.
Sent. 14.
Dub. 1.

known, had he not knowne the Law, and therfore S. *Paul* takes the Law to forbid lust without consent. Grant all this, & much is not made of it. That *Paul* did not know those first motions (before his conversion) to be sin is a truth, and that by the Law too, such lusts are forbidden is as true. Doth it follow then, that by the Law forbidding such lusts, must be meant the tenth or one distinct Commandement? why may not the sense run thus, that S. *Paul* did not know that in any of the Commandements such lusts were forbidden at all; but now being made a convert, his eyes were so opened, that he now saw such lusts to be forbidden in every Commandement; as the first rising to idolatry in the first Commandement, & sic in cæteris.

But now to answer all; I say, that it is disputable, whether the Philosophers and Heathens did confesse

Part I.

confesse lusts consented unto, to
 be sin: if of all Lusts that Gods
 law doth forbid, I flatly deny;
many went with them for ver-
 tues, as to lust after the hurt of
 an enemy, is commended by the
 wisest & purest of the heathens;
 and so in a world of instances as
 a man may see, in *Aristotle*,
Plato, *Seneca*, and the rest. If
 of *any* lusts and desires that goe
 no further than a meere inward
 consent of the minde and will;
 Philosophers doe rather deny
 such motions and affections to
 be vices, except they swell and
 rage, putting stil a difference be-
 twixt *passions* and vices. But for
Pauls case, it is not the like, he
 was no moral Philosopher but a
 Pharisee, and I affirme it, that
Paul did hold that inward mo-
 tions consented unto ever so
 much were no sins at al. Tis too
 late to say that nature moralli-
 zed and generally inlightned, is
 able to finde out such consented
 lusts

Inimicos
 ulcisci poti-
 us quam il-
 lis reconci-
 liari hone-
 stum cense-
 tur, *Arist.*
Rhet. lib. 1.
 cap. 9.

Part I.

Homo saepe
non potest
apprehende-
re veritatem
quia illa se-
quitur qui-
bus est as-
suetudine.
cati enim in
scriptis quæ
inter ipsos
magni sunt.
Sic ut præ a-
more illa-
rum opini-
onum qui-
bus quispi-
am innutri-
tus est, ab
illis dimo-
veri nequeat
*Rab. Mai-
mon. More
Nevochim.
part. 1. ca. 1.
Astr. 22. 3.
Thil. 3. 56.*

Conf. c. 8.
Dia. 4.

Lusts to be sins, for *Paul* was o-
therwise doctinated, his judge-
ment was carried another way;
it being the constant Tenet of
the Schoole of the Pharisees to
hold, that the Law of God did
only forbid the outward action,
without having to doe at all
with any inward motion & af-
fections whatsoever. This hee
learned at the feet of *Gamaliel*:
He was a Zealot among the Pha-
risees; and this was a Case a-
mong the Pharisees, received and
beleaved by them all: that the
inward desires stood free and no
way obligated by the law of the
Decalogue, give a man, what
assent & consent to them in the
motions thereof he would. This
to have bin the general and con-
stant opinion of the Pharisees is
made to plaine by Doctor *Ray-
nolds* out of the fit of *Matthem*,
that there is no denying of it;
and therefore it was *Pauls* reli-
gion to hold, that *deeds & acts*
only

only were sins and not *affecti-
ons*: And so we conclude, that
Paul had not knowne any in-
ward Lust whatsoever (albeit
consented unto with a free con-
sent, and liked of with a full de-
light) to have bin sin, had not the
Law said, thou shalt not lust; and
so for all this place of *Paul*, our
assertion stands good, that in
every Commandement where
the act of sin is forbidden, there
the motion of the same sinne is
forbidden; aye the first motion,
this drawing aside spoken of by
the Apostle *S. James*.

CHAP. 3. *Of the enticing of
Lust.*

AFTER Lust hath drawn us a-
side from God, it doth en-
tice us and wooe us; the word
signifies *baiting* us, as men doe
bait for fishes, coozening some-
times the eye, sometimes the
taste

Δελεαζόν-
τις.

Part I.

of the silly fish, so doth sin use us, puts on guises & masks, making the sin to appeare in an other colour than it is. Thus our own lust doth nibble at us with some delight, proposeth it to us under tearmes of pleasure, profit, honour; alluring us with the seeming sweetnes, that to our fancies and senses do appeare to be in several sins, and al to bring us to accept of the motion to finish sin, and to finish it, is to act it indeed; so meanes *S. James*. Lust I know, doth worke by force, but nothing so much as by enticing. Man is a creature guided by his will, and where will is, there constraint and violence prevailes little, we love not to be forced, and therefore our lust doth goe most an end the other way to worke, to bring us on to sin by licorish courses, lawcing us with a proposall of some seeming sweetnesse to be found in the doing of sin, for then is sin like

Inest peccatum cum
delectariis
regnat si
conseris,
August. in
Pla. 50.

like to break out into act, when it hath gained consent within; and enticing is the likeliest way to wooe us to consent and assent to sinne the sin in question; sin useth not to come against the haire, but when we are caught with the spiced pleasures of sin, then we goe a maine downe the streame, and we give too free consent and allowance to sin, when we are besotted with the deceits of sin. Tis very often that we reade in the Word of the *deceitfulnesse* of sin: and I doe desire all Christians to beware, lest that their owne hearts, that is, their owne lusts doe not go beyond them with cunning, and get within them by some enticing sleight. For lust is such an inticing harlot, as will undoe the party enveagled for ever, and leave him nothing but shame and misery, loocheth him from his right matter, and makes him a slave of slaves, even

Part I.

even to delight in his slavery; robs a man of his liberty, honesty, comfort, salvation and al. Go to God then, that he would be pleased to stand betwixt us and this coozener, that our concupiscence having great advantage, in that it is within us, may not cheate us with golden Mountaines, and leave us in the fuds at last. I meane not to enter into the description of the particular veines that sinne hath to entice us; Bookes are full of admirable matter about the deceitfulnesse of sin; shewing, how the heart first deceives us with colours, and when we are once a doting after sin, then we joyne and deceive our hearts; using fallacious and specious Sophismes, to make our selves thinke that to be lawfull to day, which we our selves held to be unlawfull but yesterday. Lye therefore day and night at God for wisdom to prevent the stratagemis

James i. 26.

tagems of sinne; by nature our imaginations are vaine, our hearts are foolish, and willing to bee deceived by sinne, little suspecting to finde a Serpent and a Snake in the grasle of sinne. Lust would allure us to pleasure it in the tents of *Meshech*, God will perswade and allure him to dwell in the Tents of *Sem*. Only I must commend to the honest Christian, the two maine treacheries of lust to goe beyond us.

1. Lust sits upon our upper part; and by probable reasons to see to, strives to winne our judgments, and in case a man looke not well to the matter; lust will so bleare his understanding with mysts, that hee shall thinke hee hath reason to be mad, and that there is great sense in sinning: Man being a reasonable creature is apt to be carried by reason; and if lust can once bring us over with pretended reasons, why then the will is glad of the motion, the

C - affections

Part. I.

affections wait on the will, as on their Queene and Mistris, and the sin is like to bee finished and bring forth death. Against this we are to set the Word, and sith sin can shew no reason out of the Word; say my reason is corrupt, and I am onely for the Word.

2 Lust workes on our *inferior parts*, and flatters our affections with plausible perswasions; and a man is soone taken by faire offers to satisfie his affections: they be quick and sudden, and it is hard to hold them in; & when the fume of sinne hath wound it selfe into the affections, it quickly creeps up into the very judgement, and eates out all faculty of discerning, and then good goes for evill, and evill for good. Watch wee over our selves both wayes before hand, in making head at the very first against these intisings of lust, lest both our reason and affections goe after sinne; a world of difficulties

will

will come in, when we are not onely to bring in our affections, but our judgement too : That Fort lost is not had againe with a song ; remember that we have not a novice in hand, but are to deale with an old man which is corrupt, according to the deceitfull lusts, so *Paul*. Most dangerous of all is the deceit of lust, when it seemes to carry with it our reason : because then it is next to an impossible thing, to keepe out of the snare and clutches of sinne : an instance or two, and then an end. Why is it past the power of our Divines with their pens and tongues to cry downe Usury? the cause is, because most men doe think that they have reason to make the most of their money, and as yet they will see no reason against it ; there is an unanimous consent I thinke, amongst all the Divines ; that to inclose is an oppression of an high

Part. I.*Pro. 13. 23**12. 11.**28. 19.**Pro. 26. 31*

degree, and yet many of our Gentry inclose more and more every day, and that they doe it with an high hand is too plaine, else they would not have us in derision as they have; and dare proclaime that they will inclose, say all the Preachers in the World the contrary. A proud word, and well might they, if God did not say the contrary, as he doth; the best is, God is not mocked: for we see that the posterity of the great inclosers, would bee right glad with all their hearts to feed a poore beast in some Common, and cannot. Thus the Lord doth laugh at their calamity, and mocke when their feare commeth: but why are men so set in that sinne? Because they thinke that they have reason to inclose. Thus when lust hath enticed and bewitched our reason; wise men grow to desperate resolutions; all I say, is in a word. He that keeps from
fin

sinne because reason is against it, and not because the word of God is against it, that man obeyes reason, and not God.

CHAP. 4. *Of our being tempted by our lust.*

GOD I know is often said to tempt us, but never to sin; we speake not of his tempting us for our triall, but of our tempting our selves: His temptation meant often for our good, wee abuse, and take occasion thence to sin, and so we turne it in the event to be our owne. As for our tempting our selves, it is a reflect act, wee are the tempters, wee are the tempted: 'tis not hard for a man to make himselfe a worse sinner than hee is. And is not Sathan said to tempt us? hee is; hee is the Grand Tempter; he brought sin

Part I.

Andaciam existimo de bono divini præcepti disputare, nec quia bonum est, auscultare debemus, sed quia deus præcepit, Tertull. de pœnit. Aug. Tract. 13. in Ioh. Evang. Deus neminem tentat secundum eam temptationem qua decipit. Deus neminem tentat formaliter loquendo, tentatione ad peccandum Cajet. in Iacob. 1. vid. Twisse Vindic: Grat. l. 2. Criminat. 3. Digress. 2. cap. 5.

Part I.

into mankinde first, and he is still by tentations keeping of it in, and increasing of it : sometimes, though seldome, Satan tempts us & we joyne not with him: sometimes, and but seldome neither, we tempt our selves, and Satan doth not joyne with us: but most times our tentations are mixt, he and we concurre and make one act of tempting ; the sin finished is his, and ours too.

SECT. I.

Of Satans tentations.

Satan at first sinned without a Tempter ; for hee had no lust in him to draw him or intice him : having sinned without a tentation, and without any remedy, he sets upon man, and by his beguiling, hee wrought upon that power hee had in his will, and man was overcome. As the case stands with us, Satan could
not

not hurt us, were it not for our lust.

Hee did set upon Christ, but found no matter in him, he had no power over him, not simply, because in Christ there was no sinne, but because he was also so supported by the eternall Spirit, that Sathan had not to doe with him. *Eve* had no sinne: yet his temptations went beyond her, and her first listening to him and his Syren-song, was a sinne in her; his first tempting her to the first sinne could not possibly presuppose a former sinne in her to worke with, and upon. Tis onely the power of **G O D**, not of our will, that doth keepe us from the fiery darts of the Diuell: how farre Satan can goe I cannot set downe; onely I say that hee cannot goe so farre, as to force the will of man by plain violence: will were no will, if it could bee compulsed or constrained by any. It is held to

Part I.

Iob. 14. 30

Pis. & Maldon: in locum.

Heb. 9. 14.

Part I.

Tilen. De
malis ange-
lis. Th. 31.
32. & de
Pro. 24. Bo-
nav. lib. 2.
Dist. 8. part
2. per totum

Acts 5. 3.

be the priviledge of God alone, immediately to inflow into, and worke upon that noble part, the soule of man ; much lesse is any created power able directly to turne and winde the will of man ; it is beyond the sphere of Sathan, and quite out of his element to reach so farre : but to trouble the spirits potently, to raise the humours, to proceed by presenting matter immediately to the phantasie of man, is within his reach ; that the divell can doe, and therefore (having leave) he is able to put evill thoughts into a man, and to worke with power in the children of disobedience. In the phrase of the Scripture it is said : Hee put it into the heart of *Indas* to betray his Lord and Master : He filled the heart of *Ananias* to lye to the holy Ghost. The best is, Sathan hath no kinde of command over, nor power in us to force us, and therefore

therefore the care of a Christian is to resist him, and not to feare him: he is a coward, and trembles all over; flye not, but stand, and he will flie: for Sathan must have a double leave, ere he can say or doe any thing unto us.

1 Hee must have leave of G O D, as we see in *Iob*; he was faine to come morning after morning to have his Commission renewed: G O D must bid him goe and doe, or else wee need not care (thus much) for all his power; hold in with G O D, and then let Sathan doe his worst: hee doth of himselfe with us all evill, but for the effect how farre hee shall goe, it is in the hands of G O D, not of Sathan; according as wee reade, *Luk 22.31. Satan hath desired to have you to winnow you,* as a Challenger desireth to have one of the other side to combat with, so did *Goliath*. So we see Sathan must desire leave of God

1 *Kin. 22*
22

Calvin. In-
str. l. i. c. 14
Sect. 17.

Part I.

Diabolum
potentem
ad homines
sibi subden-
dos & in
captivitate
retinendos,
non virtus
eius facit,
sed humana
peccata.

Mat. 12.

29.

August. in

Psa. 7. 1.

to harme us ; our prayer then is,
that God would not lead us into
temptation : what a matter of
comfort is this ? that our case is
in the hands of Christ, who is our
head ?

2 So he must have leave of us ;
I meane, we must give way to his
tentation, else his tentation will
be frustrate, so *Acts 5.3.* *Why
hath Satan filled thy heart ?* he
doth there expostulate the matter
with *Ananias*, not with Satan ;
and asks him what he meant to
give Sathan occasion to fill his
heart with such wickednesse: we
must then thanke our selves if
the Divell snare us : hee had a
consent from our first Parents, he
did wooe them to it, and he must
winne us to yeeld, else the sinne
is his, not ours : I am perswaded
that many men doe discourage
themselves over and above, by
reason of the too much feare they
have of Sathan ; I would wee
would feare God more and Sa-

tan

tan lesse, and then the divell and wee should bee lesse acquainted; wee yeeld often out of a base feare: feare of yeelding occasions us to yeeld, when it is too much. Many dispute it, how to finde out the point of difference; betwixt tentations that are ours, and such as are wholly diabolically; I thinke he doth best who doth studie how to resist them, rather than to difference them. That there is a difference I know; but where the indivisible point of the difference doth stand, I know not: some tell us that a man may finde them out by their suddennesse, and because they are independent and not consequent of any former occasion: but to say that our last doth not push out as, sudden or as independent motions and suggestions, is hard. Besides for a man to determine the difference betwixt the independency and suddennesse of Sathans tentations, and our

Part I.

our corrupt flying motions, I conceive to be a worke too hard for most men. And for the other note commonly produced, that they bee unnaturall and terrible, it satisfies not : in that originall sinne worketh unnaturally, and violently, and terribly, deny it who can, and where the act of our sin ends, and Sathans begins, who can tell? What needs all this if we reject them, whether they come from him or us : in the matter of justification wherein lies our salvation and our peace ; they are not imputed to us, no more being ours than wee accept and fully assent unto. In a naturall corrupt motion : Saint Paul saith, *When I doe that I would not, it is no more I that doe it* : therefore no more is imputed by God, than is seene and allowed by us ; we shall doe well then, not to perplex our selves with needlesse queries which be Sathans, and which be ours :

Rom. 5.2.

Rom. 7.10

All care

ned.

ours : sith that wee all finde that the act of our owne minde, the motion of our fancy, the wilhes of our owne will in those things we have no reason to suspect Satan hath any thing to doe ; I say, wee find them to goe and come, to be in and out very suddenly, and without any coherence at all ; and the rage of our Lust is terrible and violent of it selfe, and therefore passe that ; and be sure, come the tentation which way it will, we do reject it, and then we are safe, it is not set on our score : if it come from Satan, it is no sin of ours at all : if from our lust, sin it is materially, but not formally : for the guilt is done away, in that wee doe not allow it but abhorre it, as some are of opinion.

SECT.

Part I.

SECT. II.

*Of Tentations which come from
our selves.*

I Confesse it is but now and then, that Sathan if he may be suffered, doth not joine issue with us when wee doe deceive and tempt our selves : but yet the thing I urge is, that there is no sin that is committed, but might be committed, if Satan were dead and buried. Could one kill the Divell : Yet you cannot name the sin, that Originall lust would not draw and entice a man unto. It is agreed on, that Originall sin is (virtually) every sin; neither would GOD have forbidden all sins to man, if mans nature had not in it seminally sins of al sorts and sizes, and so much we have from CHRIST S own mouth, *Out of the heart proceeds evill thoughts, Murthers, Adulteries,*

Mat. 15. 19

series, &c. that is, all evill thoughts. What sin worse than murther and adulterie? and may we not thinke that the *H. Ghost* saith not, murther but murthers, not adultery but adulteries? to shew that al sorts, & so the worst sorts of murthers came out of the heart of man, yea selfe murthers and all. Neither stands our heart, that is, our lust, free from highest impieties against God; and therefore there blasphemies, that is, all sorts, kinds, and degrees of blaspheming are said to proceed out of the heart; Sathan neede not put them in, there they are; though hee draw them not out thence, they will spout out of themselves; so that though the Divel did not owe men a spight, yet the lust of man may mar all, and will make some sin all manner of sins whatsoever. I thinke the divell hath great wrong done him, when men to excuse themselves derive their sinnes upon him;

Part I.

him ; when perhaps, Satan hath not to doe in provoking them to sin those things. He is not truly acquainted with the depth of Originall sinne, nor soundly humbled, who thinkes hee had never done those faults, except the Divell had tempted him ; for a man hath in him all sinnes that be, (at least potentially :) Indeed wee reade not of any mention made in the Old Testament of the sinne against the Holy Ghost : not that Originall sin had not this sin hid in it then, but I thinke there was not the occasion then of finishing and acting this sin ; for this sin supposeth greater light, as touching CHRIST IESUS in the Gospell, than was set a foot under the Old Testament, and therefore I say that in lust then it was, but it was not drawne forth. How can it come into the heart now, if it were not there from the very first ? Is there

Part I.

there a new Originall sin? or a new kind and species added unto it? was not the heart of man onely evill and prone to all evill ever since the fall? Out of the heart saith Christ, proceedeth blasphemies: What? some, or all, if not all; which are excepted? and why those rather than these? if all, as truth is: then blasphemies against the Holy Ghost, comes out of the motions of mans heart; All this is to shew that there is no new sinne which hath not ever bin radically in our lust and nature, else we are more in *Adam* than ever all men have bin: but all have equally sinned in *Adam*, and therefore Originall Lust is equall in all; perhaps by our default wee doe ad new strength to Originall sin in us, but for the kindes of it, Originall sin is equall in all, and there is no sin but lust had it in it ever; and my conclusion is, that a man doth carry

Peccatum non infunditur de novo, sed elicitur & educitur de potentia peccati Originalis.

Rem. 5. 12.
Aquinas. 1. 2.
q. 82. 2. 4.
Scot. 4. Sentent. D. 14.
q. 1.

Part I.

Ier. 17.9

carrie fire in his bosome, which hath enough in it to kindle any sinne, though the Divell should stand by and say nothing. We all reade that the heart of man is deceitfull above all things, yea, above the Divell, why? Because Sathan doth not so know the thoughts of our hearts as we our selves doe: as also for that Satan cannot come within us to deceive us, except (as I have said) our hearts do give some way unto him; how true is that then, that every one is tempted when hee is drawne aside, and enticed by his owne Concupiscence.

S E C T.

SECT. III.

*Of mixt Temptations wherein
Satan joynes with us, and
we with him.*

THE next are such Tenta-
tions, wherein either Satan
begins to us, and wee pledge
him, or wee beginne to him and
hee joynes with us ; when wee
by discontent, or other inward
motion, as by offering our selves
to some outward occasion, ex-
pose our selves ; then wee doe
light a candle to the Divell, then
we begin : but when Satan doth
make the offer, by moving the
fancie with thoughts within,
or by proposing some object with-
out, and we entertaine him, then
he doth begin to us : these waies
are ordinary, and it is but rare
that the Divell will not inter-
pose. He dogges us up and down,
and waites upon his opportuni-
ties,

Part I.

ties, by sin to devoure us ; and now because wee sin few sins where Sathan hath not a hand, and Sathan seldome sets upon us indeed, but more or lesse wee hearken unto him : therefore understand, all that follows to be meant of those tentations where Lust and Sathan joyne hands ; the cheif hand is from our selves, the principall lyes in our owne lust ; without us Sathan could not have his desire ; but we may and doe finish many finnes without Sathan : the cause of those finnes is in us, whereof the occasion is from him, and so we finde that the people of God in confession of finnes (we have in the word) do never so much as touch upon the Divell, as knowing that to bee but a bare excuse. Indeed *Eve* who had not then her heart wrought upon, put off all upon the Serpent, but the Saints charge all on themselves. *David* was by very importunity

Part I.

2 Chro. 21. 1

importunity of the Divell won to number the people ; the Text saith, *Satan provoked him* : but yet we see when he comes to confesse, not a word of Satan, but all is his own, *I have sinned greatly, I have done very foolishly, Lord forgive the iniquity of thy servant*. When the Saints were to speake of the finnes of others, it is often found, that for their encouragement they make *Satan* an agent : hee is not then left out : as *Christ* rebuking *Peter*, *get thee behind me Satan*, because *Christ* saw, *Satan* was too hard for *Peter*, and wrought him to it : and so *Paul*, left *Satan* tempt you for your incontinency. But when men are on their owne finnes, all is laid on their owne con-nate Lust, nothing said of *Satan* : he perswades us, we yeeld, the amends is in our owne hands. Now the better briefly to unfold the nature of these tentations, I meane to deliver

Mat. 16. 23.

Part I.

liver my selfe in these short questions.

I *What a Tentation is.*

A Tentation is the moving of a man to some sinne, either by or without the senses with a reason to enforce it : it is when lust and Satan doe suggest, perswade and instigate a man to the committing of some sin, with some shew of reason. Every thing is as it is received, that is, a Reason which is so taken, else sinne can have no true reason for it : who can imagine that there is any reason in it, for a man to do that which in its nature and desert casts away his soule and body for ever ? but yet the Tentation would never take, except man, a reasonable Creature, were brought over by some reason in appearance.

2 *Thes.* 3 2.

Saint *Paul* calls sinners absurd and unreasonable men : neither can they give a reason for any sin they commit, but because our apprehension

apprehension is corrupt, and the faculty of discerning is lost, therefore Satan may with ease put fallacies upon us : and under a colour of dealing wisely, leade us into a fooles paradise. Our only way is then to beleeeve, that there can be no reason given for sinne ; and that it is nothing but very skill in our great adversary to let in his poyson. Come and let us reason with God, and not with the Divell : and then wee shall soone espie the folly, that is in reasoning with lust and Satan. Sometimes wee are tempted to sin, and when we once yeeld then we are tempted for sin to do this, or that, because we have thus sinned : when a man is once in a sin, then wee are apt to fall into temptation of discouragement, or worse : as that now it is impossible to get out, I might have kept my selte when I was well, but now there is no hope, it is in vaine now to strive, and so the temptation

Part I.

Exod. 1. 10

The new King said, Come, let us deale wisely.

Yet every oppressor is a foole,

Pro. 28. 16

Isa. 1. 18

Part I.

tentation is made a snare, or else to finde some end by some other wicked course and fearefull enterprise, to breake out of sin by some other sin, and this indeed is all the reason that is for sinning.

Who are subject to be tempted?

No man free: our *Apostle* saith, [*Every man is tempted, being drawne aside, and entised by his owne lust.*] The best men are often tempted, and that when they are at the best; Satan was neither ashamed nor afraid to set on the Lord *Iesus* Himselfe; his malice is mighty towards the godly, and if hee can but get one of them down, he is made, he hath enough by the end to weaken the hearts of weaker Christians, to discredit the Gospell; and the best men are apt to bee lifted up and carried away with some pangs of spirituall pride, and then they are in a foule way for one tentation or other, there is as Sa-
tan

can thinke something to be had
thence. Theeves robbe not out-
houses where there is nothing
but dung or straw; the godly
have in them the riches of the
Spirit, gold and silver, and that
makes the divell to carry an evill
eye to them, and he is ever sicke
to ruine such Christians; and
God who sits Moderator in all
our tentations, orders all accor-
ding to his holy wisdom; if he
suffer such to be tempted, it is for
their good, to let them bloud to,
purge their choler, to fit them for
himselfe. Pyrats set not on an
empty Vessell, but on Merchants
laden as deepe as they can swim.
Doe not dreame that any perfe-
ction shall priviledge thee from
being tempted: thou that art a
spirituall man, consider with thy
selfe, lest thou bee also tempted,
and so tempted, as overcome; that
must bee the Apostles meaning,
No man can say when hee is
tempted, that hee shall not bee

Gal. 6.1.

D over-

Part. I.

overcome in & by the tentation:
 He then is wisest that doth keep
 off tentations all hee can; and
 that way goes *S. Pauls* exhorta-
 tion. He that thinkes that hee is
 so good that he ought not to be
 tempted, or so strong, that hee
 need not feare to bee tempted,
 hath need of a tentation, that by
 experience in himselfe hee may
 prove what hee ought to have
 found in the word, that of our
 selves we have no strength, that
 our goodnesse is not our owne.
Watch and pray, saith Christ,
lest ye fall into tentation. Leade
 mee not, must every Christian
 say, into tentation; of our selves
 and of others, we must not judge
 rashly, as though either wee or
 they were not good, because fre-
 quently and grievously tempted;
 every man whilst he hath lust in
 him and devils about him, must
 bee in his armour, have all in a
 readinesse, ere he be a day elder;
 a storme may come: Ship-men
 when

2 Cor 3.5.

Job. 15. 4.

Non ait sine
 me. difficili-
 us potestis
 facere: sed
 ait, sine me
 nihil pote-
 stis facere.
 Concil. Mi-
 levit. cap. 5.

Part. I.

when in a calme, or at an haven,
use to looke to their tacklings,
make all sure against a tempest :
no grace, no place, can exempt a-
ny living wight ; we must take
our turnes, and it is our best to
bearing and preparing : what
ever is past, all is not past, a
thousand to one the fits will
come againe. Hee went away
from Christ but for a season, and
after a season he came to him, and
will to us : the elder we grow
because we have most faith, the
more (usually) and the stronger
are our tentations ; when wee
are seasoned wee heare of those
tentations which we had no ac-
quaintance with when we were
greene ; we shall not have more,
but we shall have as much as we
can beare, we must be put to it to
the very backe, and after some
great matter done, either for
us, or by us : it is common for to
heare of Sathan, as in ^a *Jehosa-*
phat, he fell : so did ^b *Asa*, after

D 2 God

Luke 4. 1.

1 Cor. 10.
13.

a 2 Chron.
c. 18.
b 2 Chron
c. 16.

Part. I.

c Mat. 16.
16.d Mat. 16.
22, 23.

Eph. 6. 4.

God had done great things for them; and when Saint *Peter* made that noble confession, d Sathan begins to bee both bold and busie with him presently. Make a stand then; as wee may and must flye from the outward occasions, yet frō our lusts within, or our spirituall enemy without, wee neither may, nor can flye, except we flye to heaven.

SECT. 4.

How Tentations to unnatural sinnes, may be said to come from our owne lusts.

A Man is to expect if he live out his dayes, to be urged to all sinnes: to the breach of every branch of every one of the tenne Commandements, hee is like to runne thorow them all, more or lesse; and for his faith, Lust and Sathan cannot abide faith, and we.

wee must arme our selves for all assaults that way, wee shall bee put to it, in respect of every Article of our Creede : Sathan and our owne lust will try, whether they can bring us, to question all the Articles concerning God, concerning **CHRIST**, or concerning the *Church*. But for sinne against nature, it is not so easie to see how our owne lust may be said to move, and to intice us to them : I may say, that all our tentations if they may be let runne, will become unnaturall, they will end there in something, which is unnaturall touching God ; as Atheisme and Blasphemy ; or touching men, as others or our selves, as unnaturall killings, selfe murthers, pollutions against nature, passions of dishonour, and the like : Sathan hath no naturall affection in him, nor lust (as lust) hath none neither : Sathan hath no naturality in him, for he lost al

All sins are in a sense against nature, as nature was and should be : these are so called because they are against natures law, as nature is. Vid. Aquin. in Rom. 1.

Rom. 1.26

Part I.

in his fall: the Law of Nature was not given to him, hee was not to hold order and termes of civility and humanity amongst men, and therefore there was not use of any such law to be given to him. All wee can say of him, is, that Satan is kept under, held in awe by God, restrained by feare within, and ordered by Gods providence without; it is awe, not naturall law that keeps Satan within bounds. Man hath indeed in him naturalnesse, but lust, which is our originall sinne, hath no naturall affection in it: some sins then are called unnaturall, because they are against the law of nature in us, which law of nature, is no part of originall sin; for in it selfe it is good, and the very unwritten law of God: and this Law of Nature as it is now in us, doth neither see nor grieve at all sinnes, but onely at some greater sins, which sins are therefore called unnaturall.

In

In every man there are two things; the Law of Nature is one, Originall sin the other; For the law of nature, some say it is a relique of the old image left in *Adam*. I thinke not: for then man in *Adam* lost not all the Image of God, then in man by nature there is some peece of goodnesse, but the frame of mans heart is only evill. *There is none that dath good, no not one, we are altogether become filthy.* Then it would follow that man brings with him of his owne into the world, the seeds of vertue, some roots of goodnesse, which is Pelagianisme, and condemned by the Church of God. The seeds of vertue are not (saith *Prosper*) in the soule of man, because they are utterly lost in the first sinne of *Adam*, neither can we come by them, except God who first gave them, restore them againe; I thinke rather to say, that in things usefull to hold in the

Part I.

Vid. Sclater
on Rom. p.
170, 171.

Ames The-
olog. l. 2. c. 2
Sect. 15.

This law of
Nature tho
it be good
in it selfe,
yet in us it
is no part of
our regene-
ration, nor
of our new
man.

Vid. Twisse
Vindic. 4.

lib. 3. errat.
8. Sect. 11.

Vid. Sclat. on
Ro. 1. v. 31.

Gen. 6. 5.

Pf. 14. 1. 3.

Cont. Col-
lator. c. 27.

Sclat. of
Tythes, pag.

171, 172,

173, 174.

Morton.

Appeal. 1. 5.

c. 17. Sect. 2

Sclat. of

Tythes, p.

171, 172,

173, 174.

Field. Ap-
pendix pa

2. Sc. 6. p. 54

Part I.

Vid. Harris
Ser. on the
Covenant,
pa. 15.

wilde lusts that be in man, God, presently after all was lost by the fall, (all and every peece of the Image of G o d) I say to maintaine discipline amongst men, G o d planted in the heart of all mankind, an inward law, checking many sins against God, but more against men; and accordingly G o d hath made a fuller and greater revelation to nature, in the things of the second Table, than in the first: and what else is meant by the phrase, where speaking of the power of nature, to see into the book of the creature, it is said, God shewed it unto them, viz. by the law and light of nature, w^{ch} God hath given to all men, as men; they shewed it not to themselves, God is said to shew it unto them. Now then to come home to our point; sins against nature are such, as are against the law of nature: lust hath in it all sins; and when it is so great, and breaketh our

so grossly, that nature cries shame of it, why then we call that sin an unnaturall lust, a sin against nature; which finnes have their roote in Originall sinne, and would shew themselves and appeare, were there no divell, albeit perhaps not in that manner and measure: as wee see some men who cannot bee said to bee haled to it by the divell, but only by their owne wicked lusts, who when their lusts are in, care no more for Wife, Children, Friends, Brother, Father, than they doe for a Dog; are moved no more with the teares of their owne bowels, than with the whining of a Pig. Let lust alone, & without any help from Satan, it will make a man give over to be a man: shake off all humanity, go beyond all shame, all sense, put off all naturall affection, deliver a man up to an obdurate heart, not discerning betwixt good and evill, either in morall or na-

Part I.

*Rom. 1. 27**Deu. 23. 18*

The price of

a dog, i. of

a Buggerer.

Iun. & Deo-

date in loc.

οὐδ' αὐτῶν

is θίψα

ἀπαρν,

αὐρεῶδες

αὐρεῶδες

αὐρεῶδες

Phocyl.

Psa 14. 1.

rall respects, as *S. Paul* shewes
 how some men put off all man-
 hood, become Dogs, yea, worse
 than Dogges; for Dogge with
 Dogge useth not to commit fil-
 thinesse, and some women shake
 off all woman-hood also: there
 is no hoe with lust. For were it
 not for the watching providence
 of God over us, and the restrain-
 ing power of God with us, and
 the Law of Nature in us; men
 would fling out into all kinde of
 wickednesse, there would bee
 no beeing, no living amongst
 men; wee would all bee such
 fooles as to thinke with our
 hearts, and say with our mouths,
 There is no God. Originall sin,
 hath all Atheisme in it: there
 would bee nothing but murther
 amongst us: Husband would
 kill the Wife, and Wife the
 Husband, Father, Sonne, Sonne
 the Father; Brother, Brother,
Cain, Abell. Our Houses and
 Townes, would be full of parric-
 cides,

cides, and fratricides, and Men would doe execution on themselves as common as might bee, oh the bottomelesse depth of originali sinne! Our owne lust is a tearefull murtherer, it comes immediately from Satan at the first, and he is a *Murderer from the beginning*. Men would bee *Wolves, Beares, Tygers, Devils*, one to another: neither would any shame keepe men and women from monitrous adulteries, most infamous uncleanness, Incests, Rapes, Beastiality, what not? Looke we what is in any man, that is by nature in the heart and lust of every man, were it not for God restraining, and natures law curbing. Should our originall sin be drawne forth and let out, wee should all doe as *Caine* did, as *Absalom* did, as *Ammon* did, as the *Sodomites* did; for what sin soever is forbidden in the Word, and hath bin ever practised in the world, that

Iohn 8 44
Homo homi-
mini Lupus

Part I.

2 King. 8.

13.

Lev 18. 22

The morall
Law was in-
deed given
immediate-
ly to *Moses*,
but *Moses*
stood as a
common fa-
ther, and
was then
and there
every man
representa-
tive.

Majemonid
in more Ne-
vochim.

part 2. c. 33.

that sin every man carries in his
bosome: there is no man but is
of himselfe a dead Dogge; for
why should God forbid that
in the Word to all; if the na-
ture of all were not subject to it?
Bestiality (the foulest sinne) is
forbidden to thee, as well as to
any other; therefore it is in thy
corrupt nature as well as in the
nature of any other: Besides, we
are cut all out of the same cloth,
wee are all alike in the guilt of
Adams sinne, one man hath not
sinned more in *Adam* than ano-
ther, and therefore our Originall
sin being the penalty of *Adams*
sinne, must needs bee one and
the same in all; where the cause
is just the same, there the effect
must needs bee the same, Origin-
nall sinne then by nature is no
more, no worse, in one, than in
another; it differs not so much,
as *Magis & Minus, More and*
Lesse: In some, what by reason
of the temper of the body, edu-
cation,

cation, occasion, tentations, influences of Gods providence, and chiefly by reason of the liberty of mans wil, (man having his wil at some command to sin,) I say by reason of that and other things, lust is drawne forth more in one than in another, and more to one sin than another, and that breakes out in the life of one, which doth not in another: but as the plot of all diseases lyes in the humours of the body, so for certaine in the lust of the soule: there is in all a kinde of pronenesse, a very aptitude to the worst of sinnes. I know that the power of man is finite, and no way able to runne upon divers horrible impieties in all extremitie at once, chiefly sith many sinnes in the act doe crosse one another, (though all concurre in the Roote as in a Common Centre) but yet now one, then another. There is no sinne under heaven, but man is subject unto it by turnes chiefly; should

Part I.

Adrian the
Emperour
canonized
Antinous
his Cata-
mite for a
god.
Spartian.
in Adriano
Julian: in
Cæsaribus.
Tertu. Apol.
cha. 13. The
like did
Alexander
for his boy
Hephestion.
Iustin hist.
lib. 12.

Should the L O R D give Satan leave to blow the fire, and to baite our Lust, man would presently shew himselfe in his colours, and sinne many diuclish finnes : That which is said is true, that there is no sinne, so bad, so base, so unnaturall, but mans nature is, if not inclinable to it, yet capable of it : If the sinne bee but so, so, an ordinary crime, that then our nature is inclinable to it : but if most unnaturall and most abhorrent from the principles of nature, yet we are capable of it in some degrees : Lust is of it selfe past shame and past sense ; I may adde, that though at first sinne against Nature sit not with us, tast not of our Nature by reason of that law and light that is in us ; yet after a little space, when lust hath overcome the law of Nature, a man is as sicke after finnes against Nature, as he was after common finnes and worse,
for

Part I.

for the greater and fowler a sin is, the more headlong is our lust after it, wee being by Originall sin, most eager after those transgressions which are worst: an ordinary stomacke is most (of it selfe) earnest after usuall dyet that is wholesome; but wee see custome brings children to eat coales, and an humour in the stomacke, makes young Women eat leather to choose, and what more usuall, than for breeding Women to Lust after such things which would make the stomacke of another to rise? so I may say, that as long as our Lust is kept in, and held downe, it is for ordinary faults, while the law of nature can rule it against the force and cunning of Originall sinne, such unnaturall passions seeme to finde some Antipathy in us; but when by custome, occasion, or Tentation, lust shewes it selfe and the light of Nature can

Alii morbo-
si velex
consuetudi-
ne quemad-
modum pi-
lorum evul-
siones, &
unguium
eius, prater-
ea vero
Carborem
& terræ. Ad
hæc autem
libidinoso-
rum concu-
bitus cum
maribus:
aliis enim
quidem na-
tura; aliis
vero ex con-
suetudine
contingunt
ut qui as-
sueti fuerint
a pueris.
Arist. Eth. 1.
7. ca. 5.

Part I.

Gen. 19. 8, 9.

can doe little, why then man is not onely capable of unnaturall sins, but inclinable to them, and more impudent and impotent that way than after other sins. As we see *Ammon* is sicke after his owne Sister, an unnaturall crime, and hungers more after her than ordinary; and *Caine* had rather kill his owne brother than any man else in the world, had there bin any. Many are more mad after Flee lusts, who care not for Shee lusts: as in *Sodom* we see *Lots* daughters were not worth the looking after, they must know the men; they went after strange flesh saith *Inde*, strange in their Sex and kinde, so *Paul* saith *Rom. 1. 26.* that women (more shamefast and modest by Nature than men) did not care for the naturall use which they had lawfully, but changed it into that which is against nature; Thus we see delights against nature are (when

Originall

Originall lust is let out) more looked after than naturall; our corrupt affections are not onely more capable of, but more inclinable at last to unnaturall sins, which they did stare at at the first: as long as the law of nature doth fight it out against Originall sin and can carry it, wee love not to heare these sinnes named, but when nature in the law of it is suppressed and our lust rules all, no sinne in such request as some unnaturall sinne or other, these passions of filthinesse and dishonour doe then burne, as it is in Saint *Pauls* English: Wee reade much of *Ganimedes*, and the jest went of *Nero* and his *Sporns*; that it had beene well for the world, if *Domitius Neros* Father had had no other Wife: In a word, a man whose Originall sinne is kept in order, doth but hunger after sins of ordinary quality: but when nature is out of office and lust doth all, men

Part I.

V. 7. Non solum jure sed natura fiet.

Quod dicit mutaverunt naturalem usum ad habentes illud spectat.

Chrys. in loc.

1 Cor. 6. 1.

Rom. 1. 29.

Non dicit quoniam, amaverunt aut desiderarunt, sed exarserunt Chrys. in loc.

Sueton. in Neron. c. 29.

Part I.

men will then long after unnaturall lusts : Passions worke more strongly the wrong way, and the streame is most switt, when it is not in the right channell. And in the other passion of bloud, how men do put off all naturall affection we see it ; for men are more cruell (when they take) to their owne Children, their owne Parents, than to any enemies, and the fire of a mans unnaturall sinnes is not satisfied, but with a mans owne bloud : and many thinke to lay this Divell by killing themselves, who have not a thought of murthering any body else. Oh that men could once come within sight of the depth of their owne lust ! Man would then learne not to bee so bold with occasions of sinne against Nature ; what if at first Nature doth even spit at them ? yet if once they fire and take, they worke strongly and come with

a greater swing of delights than Naturall finnes doe, and therefore I would we could learne as to bee humble for our Originall sinne ; so to thanke G O D for keeping us and ours, that those unnaturall courses have not bin, and broken forth in our persons or houses to our shame and scandall, as have bin done in houses and Families of better than our selves : And to pray that G O D would keep us, as from all other, so from taking after unnaturall passions. What if wee have grace ? yet sith these finnes are not the sinne against the Holy Ghost, tis possible for good people to bee infected with them : As long as we have Originall sin, we want but occasion, and a Tentation, and Gods permission, and then we fall ; Sith Originall sin is the same it was, and was at first the same it is now. There be perhaps new actuall finnes, because
never

Part I.

Bonav. l. 2.

D. 33. a. 2.

q. 1. c. 2.

never drawne out into practise before, but no new Originall sin : Originall sin is but one, and it is the selfe same in kinde and degree, in all persons, and at all times : It may and doth in some beare new fruits ; but it never had, nor hath, nor shall have new roots : it ever had in it the roots of all sins, and it can never have but the roots of all. Wee must ever stand bound to the goodnesse of our God, who hath so kept us hitherto, that wee have not broken forth into more, and into worse sinnes than we have. There is no abomination so prodigious, but our Originall sin would quickly water at it ; it is his meere favour alone, who hath kept us and our Families from occasions of such sinnes, or such occasions from us. Blessie God then, that *Caine* hath not killed *Abel* in our houses : that *Ammon* hath not defloured our *Tamar*, that our *Absolom*, hath not

not beene the death of his brother *Ammon*; aye, that our son *Abfalom* hath not sought our lives also; that *Reuben* hath not gone up to his Fathers Couch. What are wee, what are our Fathers houses, that we have beene preserved in our houses from such scandalous sinnes? Are we better? are wee so good as these Fathers were? Should God sit still, and the Law of nature stand still and looke on, and let our Originall sinne, our lust within, shew it selfe? the next would be sinne upon sin; against Scripture, against Nature, no Bonds, no Bounds, would hold us from growing worse and worse still; with greatest violence we should long after the greatest sinnes, and the end would bee a reprobate sense, from the which, good Lord deliver us.

The Summe is, that the cause why wee feele not such pronenesse to the sin against nature is,
not

Part I.

Aquin. in
Rom. i.
Lect 8. Di-
cuntur passi-
ones, secun-
dum quod
proprie pas-
sio dicitur,
ex eo quod
aliud trahi-
tur extra or-
dinem suum
nature,
puta cum
aqua cale-
fit, aut cum
homo infir-
matur.

a Rom. i.

24

not because Originall lust is not as prone in it selfe (if not more prone) to those sins as to others, but because there is by God for necessary causes a Law of Nature, superadded to Originall sinne in all mankind, holding us off from such unnaturall passions, which law of nature doth suffer when such sinnes are committed, and therefore the Apostle fitly calls them *Passions*; as water suffers when it is made hot, and therefore as long as the law of Nature is not suppressed, a man is not patient about such lusts: But when our lust hath gotten the better of natures law, then to what sins are such men more eager, than to those? Therefore such lusts are by the Apostle stiled, the lusts of their *owne hearts*. Wee said with Saint *Paul*, that God doth deliver men into a reprobate sense, and then they fall into such lusts. Here a doubt may arise, whe-
ther

ther such finnes are done onely by those who are Reprobates, sith one would thinke that this Reprobate sense were onely in Reprobates, and therefore so named.

SECT. 5.

Of Reprobate sense.

THIS is I confesse out of my way, yet because I would not stumble any mans conscience, I am bold to speak a word to the point, and the thing I as-
firm is, that unnaturall finnes are done sometimes by such as are no Reprobates: and I thinke there are many Reprobates, who never in all their lives committed and acted these finnes. It is a fearefull estate to bee cast by G O D into a Reprobate sense; and the danger is so much, that hee is not himselfe, who dares
to

Part I.

to venture on such rocks because some only escape. There is no sin (except the sin against the Holy Ghost) but an elect person may commit, all sins else may stand with the grace of election, but this reprobate sense, is not that sin against the Holy Ghost, what ever it bee; what ever a man may repent of may stand with our estate in Christ. Now to say that this is a condition which admits not of repentance is hard, neither can it be proved, & 1 Cor. 6. Instance is given in one of the worst of all unnaturall sins, and yet the Apostle saith, Such were some of you, and they were Elect, repented, and are now in heaven. God forbid then, that we should bee so smart to the conscience of man, as to thinke that all those *Rom. 1.* and all others like to those who are in Gods justice for a time given up to a reprobate minde, are past all hope of reconciliation and salvation.

There

Heb. 10. 26.

Sclat. in
Rom. 1. 28
Aquin. in
Rom. Lect. 8
Dicitur Re-
probatus sen-
sus, quo ali-
quis repro-
bandum ju-
dicium ha-
bet de agen-
dis, secun-
dum illud,
2 Tim. 3.
Homines
mente cor-
rupti, repro-
bi circa fi-
dem, Caje-
tan. in Loc.
2 Cor. 13.
5.

There is a sacrifice for those sins, some have gotten out of that estate, and others may. It is then called a Reprobate minde; not because it is the minde of none but Reprobates; but because such have in regard of their present condition, a minde (as one saith) rejected, disallowed, abhorred of God; yet not a mind past all hope of cure and recovery, or if you will, a minde as another speaks, worthy of reprobation, making choice of matters reprobated: Wee have a phrase in Saint Paul, *That Christ is in you*, except you bee Reprobates; yet I hope all in whom Christ (as yet) is not, are not Reprobates, but such are in such an estate, that except they get Christ into them, it is all one with them, as with reprobates; they are (as it were) for the present in the state of reprobation for any goodnes that is in them, but that they are Reprobates it

E proves

Part. I.

proves not, and as *Beza* notes, the scope and dispute of the Apostle will not beare this sense, sith hence he proves that no man can be justified by the law of nature, because it is in all men to breake the law of nature, and that the *Apostle* proves by this, that al men except God stay the, al run on to a reprobate minde: by a reprobate minde then he will have meant a mind, going against the dictates of conscience, and the principles of Nature, out of which estate it pleaseth G O D to call some to grace: God doth call in some that are cast farre behinde hand by their sinnes; and therefore we must not say that there is such a point of sinning, that no man doth ever come backe from it againe, for no man goes so far but hee might have done worse and gone further; and therefore when and where can one fixe the measure to rest, that a man going so farre can never come to good againe

again? There is a fulnes I know of sinning which some must come unto, ere the judgement can come on them; but that all who fill up sinne or sins to the height are Reprobates, or that none are Reprobates, but such as make up the extremity of sinning, I deny: for the conscience must have somewhere to rest. And to pitch a degree of sinning, that hee that comes not to that degree, may repent, and returne: but that he that comes to that degree of sinning may not returne, would trouble the wit of the acutest Disputer in all the world.

Neither doth indeed the Greeke word properly carry the sense of one cast away, but of one reprov'd; not as contrary to the word *elect*, but as contrary to the word *approved*: so Paul useth it, *1 Cor. 9. 27. Lest I my selfe be a Reprobate*, that is, reprov'd; for Saint Paul knew full well, by confession of all Pa-

Part. I.

Vid. Ritez.
in Salvian.
pag. 10.

Artic. 36.
Contra Lu-
ther.

pists, that hee neither was nor could bee a Reprobate, and the learned *Borgius* expounds *ἀδόκιμον* the reprobates minde to be a mind, that no man hath cause to glory in, but rather to be much ashamed of, which is indeed, the right and full sense of the Greek word. *Roffensis* therefore, is in an uncomfutable errour; who writes, That when a man is hardned as *Pharaoh* was, or given up to a reprobate sense, as those of whom *S. Paul* speaks, were; that God doth cast them off for ever, without ever tending to them the offer of his grace again: that God doth forsake some such is true, but that he doth forsake all such (which is his assertion) is false. And sundry learned amongst the Papists have a dreame; that when a man comes to such a number, and such a measure of sinnes, then God is bound in justice, not onely not to give him (though that were

Part I.

too much) but to deny him favour and grace ever after, and so (saith *Abulensis*) it is all one as though such a man were already actually in hell. This unsound and unsafe opinion is also confessed to be held by great Divines amongst them, as by *Tapper* in art. To cast all into a brieft; I say, That God is not bound to give place of repentance unto despisers, and breakers of his covenant. 2. He may in justice absolutely deny it them, and many times doth: as to *Caine*, *Genesis* 4. 11. to *Esau*, *Hebr.* 11. 17. to *Corah* and his complices, *Numbers* 16. 27, to *Ananias* and *Zaphirah*, *Acts* 5. 5. and infinite others, as saith *Aquinas*, God (if hee will) may doe it for no sin, but for to punish Originall sinne onely. 3. God doth sometime give place & time, and the grace of repentance to most indurate sinners, and to such as for the just guerdon of some

Quest. 12.
in Exod. 4.
Cajetan.
Jentac. 8.
q. 1.

De lib. Arbit. Medin.
l. 3. de recta
in Deum
fide. c. By
Dried. de
Captiv. c. 3.
vid. Valcut
To. 2. Dis. 8.
q. 3p. unct. 4.

2. 2. q. art. 3.
ad. 1.

Part I.

Ex. 10. 2.

Or Gal.

former sins have beene given up to a Reprobate minde, and albeit such be farre spent, yet they are not past cure, the disease doth admit of a remedy, the sinne is not the sinne against the holy Ghost. It is pardonable by a kind of violent worke of the Law and Gospel, by a strong and compacted force of the Spirit of God, such hurts are sometimes cured, and such sins are healed; and therefore to avoide the blow of Satans tentations [*that we are in a reprobate mind, and therefore past all remedy,*] let us say, yet there is hope in *Israel* concerning this sinne; repent we, and returne, and God will shew us mercy. For though God may leave such a man utterly in his sins, yet that he must and will give men up, when their sins are come to such or such a passe, is a Doctrine fit for none to teach but *Papists*, whose religion was and is, as *Luther* once noted, a Slaughter-house

house of the conscience of man.

Part I.

Quest. What be the remedies against temptation?

They are either Generall, or else Particular, for some certaine cases. As for the Generall, there are Rules to be observed; some before, some in others after the temptation.

SECT. 6.

Generall Rules and Remedies for prevention before.

AL I cannot set downe, neither would I if I could, the chiefe are:

I Beware of spirituall pride, the disease of such as have something to be proud of: for when men grow into a big conceit of themselves, then there needs a temptation to prick the bladder. Swelling in the body is a dangerous Symptome, 'tis no lesse ominous to the soule: for if once

Part I.

wee come to please our selves with our well doing, the heart presently swels up into a puffe of spirituall pride, which is the greatest enemy to the free grace of God that is; which spirituall pride is usually cured with a spirituall fall. See in the stories of the Saints in the blessed Bible, and we shall find that their pride of spirit hath ever likely had a fall; it was for the pride of wit, that those *Rom. 1.* were given over to passions of dishonour: walk humbly with thy God and feare nothing. What was once in *Adam*, is rise in us still; ye shall be as gods, was his disease, and it is ours ever after.

V. 21. 22.

Gen. 3. 5.

Mar. 13. 37.

2 The next thing we must see to is, Security, and here the precept is, Watch: When men thinke there is least danger, then the danger is greatest; sinne and Sathan are ever watching their opportunities, which is, when we watch not: and is it not fit sin
and

and Satan should be let loose upon us, to feare us out of our security, and chiefly with such lusts as fire the conscience? A man in a swoond must, we know, be rubbed and chafed, and some staring lusts which will trouble the spirits of a man, and chafe his very soule, are a fit of burning fever to cure this spirituall Lethargie. Security will rust us, undoe us, and eat out all that good is out of us, and if the word will not doe it, nor a crosse will not work it; then comes a sharpe tentation to see what that will do, and if any thing will first awake, and then humble the drowsie and sleepeie heart of a man, it is some vexing sin or other.

3 Wee must not abuse any mercy what ever it be, for that brings in a temptation: hee that will not use lawfull things lawfully, it is just with God that hee should, and tennie to one hee that fall into the unlawfull act of

Part I.

the thing abused. Be it Wife, or Name, or goods, or any mercy, if we abuse it, and doe not use it aright: the next is to be set upon with some act of sin in the matter it selfe. What ever wee enjoy, if we enjoy it not holily and thankfully, wee shall be sore tempted about it, in one sinfull veine or other.

4 Looke not disdainfully on any sinne in another, be the sinne what it will, be the sinner who hee will, our nature stands not free from the same, wee are subject to that very malady: and to punish us for looking upon the fals and faults of others with scornes, first or last we are like to bee tempted to and with the same offence, that wee may learne to know our selves, and to bee more mercifull to others, against another time. A common thing it is for a man out of passion, (not compassion) to let flye at anothers sinne to day,
and

Gal. 6.1.

and to fall, or bee ready to fall into the selfesame sinne to morrow. We finde that we are solicited to a sinne, that we never yet from our youth felt any motion to till now ; to let us see, that we beare about us, not only the roots of those sinnes which our complexion hath inclined us unto, but also of those sinnes we never thought of, nor dream'd of, that so we may learne to consider others in their corruptions with meeknesse to day, tith it may bee our case to take their turne to morrow.

5 Keepe off from us, and our selves off from all occasions of any sinne ; to rush into harmes way, is to tempt our selves, and to tempt Satan to tempt us. He that will dare to runne into the mouth of any sin, hee doth conceit that hee is free from that sinne, and the next newes he heares, is, to heare of that very sin, that he may know by experience

Part I.

rience what a creature man is ; and doth not he who ventures on occasions of sin, take himselfe free from the danger of that sinne ? whereas the very deed is, that the man who doth dare to venture on the occasion of sinne, shewes that there was in the heart an implicate liking of that sinne, though he neither thinke it nor feele it, but rather dreame the contrary ; for when the occasion is once afoot, then presently comes in mighty provocations to that sinne, and then the hidden corruption opens and manifests it selfe : It is our wisdom as we would shun sinne, to avoid all occasions of all sins whatsoever: for if wee will not keepe our selves from the occasion, God will not keepe us from the sin: and if God doe not keepe us, we cannot bee kept, we cannot, we will not choose but fall.

6 Keepe all our armour about us, and put Sin and Satan out of hope

hope; the Divell is wiser than, usually to tempt where hee hath no hope to speed. *Judab* went about an honest businesse: yet because hee tooke not his armour with him in the morning, he fell ere night: we must carry our Antidotes about us, because wee walke in places that are infectious; and chiefly we must see to our matters in sins we are given unto; if to pride, then goe not where fashions are, without a commission and weapon; if wee be apt to quarrell, goe without a sword, and when we have not our weapon about us, wee shall not be so tempted to brawle; if to the lust of uncleannesse, come not neere the doores of her house, and that will keepe our hearts free, having in our hearts still an end full of a serious meditation of the presence of *God Almighty*; sith our nature is so apt to be tempted by our lust, and we are so soone afoot after every sin,

Part I.

sin, that like children wee had rather be in the dirt than in the cleane: have wee not cause to looke after these directions, and such as these are, that wee may not be lead into temptation; that our lust may not draw us aside from God, and entise unto evill.

SECT. 7.*2. Rules for the remedy in the
Tentation.*

TO him that would know what he is best to do, when the temptation is come or coming, wee prescribe him to follow this order.

- 1 To make a right use of it.
- 2 To get by good meanes out of it.

For the use to be made of the Tentation, doe thus. 1. Know that the temptation is suffered to come upon us by God for our humbling

humbling, whether it be to commit a sin, or to despaire for some sinne committed, when it is to some fault, as in this case most times it is, which is against our mindes and to the trouble of our soules : God he knowes that if any thing under heaven will humble us, this will doe it; what else will so gaule and cut the heart of a Christian man? what else will so set us a praying, a whining, a watching, a fasting? this wee see, will even vile a man in his owne eyes, and make him base to himselfe : this will season and fit us for Gods building, and the use we are to make of it, is, to see our selves what we are, and to look up to Christ Iesus : God sees, and wee must see, that we cannot well come to heaven without such a purge, and therefore wee must joyne with God, make his end, our end : hee doth it to breake us, and humble us, and wee must humble

Part I.

Jam. 4. 10.
Deut. 8. 16

humble our selves : *Humble we our selves*, saith S. James, and God will exalt us ; it is to humble us and doe us good ; when ? *in the latter end*, saith the Text : this is not done in a day ; and therefore wee must wait Gods time : It is a plaster, and it must ly on some time ; if God mean us any good, the tentation shall not over straight, but hover and hang about us some long time, some good space. God doth drive out one naile with another, Pride with a tentation of Lust, but this is not done in an houre, if it bee somewhat long a doing, yet it is worth our while. Let us stay and wait upon God, from whō cometh our humiliation : the cause of a tentation, is pride, the use of the tentation is to take away our pride : there is great dispute which is, & which is the way to find out our Master-sin, but when all is done, pride is the master-sin in all. We all hold of *Adam*

Part I.

in Capite: pride was the first and great sinne in *Adam*, and so it is in all his seed, wee had our lust from him; He his from the Angels; a sinne of sins in the Angels was pride; it gave them their fall; so it was in *Adam*, it gave him his fall, and so it is in us. There is we say, in Trees a master-root, and that root in Originall sinne is no other than pride; indeed there is in most some other particular streame and veine, which carries, one, one way, another, another; arising from Complexion, Education, Condition, and other causes and occasions, which often varies as the temper of our bodies, and the order of our estate doth change; and this yeere it is one sin, seven yeere hence (as every seven yeere there is a sensible change in the humour of the body) it is another, when poore it is one, when rich it is another sinne; but that sinne of all sins

1 Tim. 3.6.
August. in
Psa. 58. Ca-
put omnium
peccatorum
superbia.
Aug. Tract.
25. in Ioh.
Evang.
Hoc vitium
inanis glo-
ria vel so-
lum, vel
maxime ca-
vendum est
perfectis:
quo primo
enim vitio
lapsa est
anima, hoc
ultimum
vincit. Aug.
in Psa. 7.

Part I.

De Civit.
Dei. lib. 5.
cap. 12. Lib.
4. in Iulian.
c. 3.

a Val. Max.
l. 4. 26.
Liv. l. 26
b Alex. vid.
Plut. in
Alex.

sins which goes thorow all the race of mankinde is pride, the universall and general Captaine Sin, in all the world: Vnbeleefe may have that name, and be well called our master-sinne, in respect of our justification, instrumentally taken, because it hinders our union with Christ: but the chiefe sinne, which is our greatest morall vice, and carries the greatest straine and power with it, in respect of sanctification, is this same sinne of pride, and spirituall pride is the pride of all prides: all other sins doe a kinde of homage to pride, as to their King and Lord. St. *Augustine* hath it, that the *Romans* did forbear many vices that carried shame with them, and did many commendable acts, & all to serve their sinne of vaine-glory: and a *Scipio* by name, and ^b others, did abstaine from that which their nature would have beene right willing to have enjoyed, and all

to

Part I.

to keep their name, and to main-
taine their credit, and outward
reputation amongst men: so that
all other sinnes doe as it were
vaile to this, and therefore God
may be said to resist al other sins,
but this sinne he resists as farre off;
he cannot abide the sight of it,
and so we say that God doth use
to give us up for some time, in
some measure, to some base ten-
tations, hee lets out some vile
corruptions, and why? but all
to take downe this sin of pride;
it is say we, all little enough to
humble us: affliction without the
true sight and sound feeling of
some of our corruptions will not
doe it: a man is then humble,
when hee is humbled before his
Originall sinne, and amongst all
the bitter fruits of that cursed
lust, pride is chiefe, and doth play
the *Rex* amongst the rest: other
sins that we (speaking from fee-
ling) doe call our master-sinne
or sinnes, our predominant lusts
are

Ps. 138. 6.

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are but made use of by God to humble us, and to eate out this dangerous sinne of pride; and therefore it cleeres it selfe, me thinkes to say, that this sinne of pride is in every man his chiefest sin, sith other beloved sins are let to have the r swing in men, all to master this Master of sins, our pride. The use then that we are to put our tentations unto when they come, is, to humble our hearts, to abase us, to pluck away the feathers of our pride.

2 The next use wee are to make of our tentation, is; that we see a mercy in it whatsoever it bee, if wee feele nothing but what is common to man, and others have had and have the like, wee must learne to beare it with a kinde of impatient patience; why should not wee beare what others beare, what are wee? is our nature better than others? here must bee a kinde of content, else it is like
it

Part I.

it will be worse yet, else as yet, we are neither truly nor sufficiently humble: it must teach us to thinke better of others, than of our selves; and we must learne to render thanks to God, considering what our deserts are, and what our nature is; that we are no worse, that we are broken out no more.

3 The last use is, that wee must consider a providence in it, in that wee are kept from sinning, by being tempted for sin, God doth suffer us to fall into the thoughts and affections, that so wee might not fall into the outward deed and action of sin: better have a motion in the will, than the will and the deed too; the will is taken for the deed in good things, but not so in sin, for that Gods accepting and rewarding our good deeds, comes out of his grace and favour; it is a matter of mercy, and drawes out of the merits of Christ, and therefore

Phil. 2.3.
Vere existimemus aliquid occultum esse posse in alio quo nobis superior sit.
Aug. 83.
Quæst. 9. 71

Part I.

Mala voluntate vel
sola quilibet miser
efficitur sed
miserior potestate
qua desiderium malæ
voluntatis impletur.
Aug. de
Triu. l. 13.
c. 5.

therefore G O D may, and doth many times take the hearty will and desire for the deed: but in sin it is not so, for there the punishment is according to the desert, and merit of the sinne, it is more or lesse, as the desert of the sin is more or lesse; now there is more guilt in the act and will too, than is in the will alone: evill works really deserve punishment, and the punishment is never more than the guilt that is in the sinne, and therefore the will is not so bad as the deed: There be more degrees of malice and evilnesse in the act, than in the purpose alone, and therefore of the two, it is better to have it in the affection within only, than in the act without too, chiefly when the thoughts be such as we cannot abide, doe not allow, but abhor; we fall soonest into the outward act of that sin, w^{ch} thrusts in upon us on a sudden, whereof we felt not the drawing temptation

tion first within: had *David* bin haunted with pestilent and violent suggestions and motions to adultery and murther, hee had then felt those corruptions to have beene strong in his flesh; his care then would have beene, to have beene earnest with God by prayer, to be pardoned, healed, & preserved; and so he had found such strength, that he would not, nor should not have done those faults: what if we finde that we doe loath such lusts when they begin to fire? yet we must not stay there, as though it were impossible that we should ever fall into the sinnes themselves: *David* would have taken it in as much scorne as another, had one spoken before to him as touching adultery and murther; our disliking the inward motion, is not thorow enough, except it bring us on our knees and beg of God, that it proceed no further, and so we see (by accident,) it

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Tentari & in tentationem non infertur non est malum, imo etiam bonum est, hoc enim est probari. Aug. l. 2. de bono persev. c. 6. Non nobis expedire esse sine tentationibus, nec cogemus Deum ut non tentemur, sed ut non inducamur in tentationem. Aug. in Psal. 73.

it is a mercy to bee held under some such profitable tentations, and we must make this mercy of it: that the tentation drive us to God, to keepe us from finishing the sin it selfe: our tentation must bee a meanes of our prevention, wee must take it as a warning-peece to arme us against falling into the foule fault it selfe.

SECT. 8.

The second maine branch, is, how we should get the tentation off, and draw our selves out of the snare, and here we are to show what we must not doe, and then what we must doe.

I **W**EE must not dispute with sin or Satan: Satan, when they came to arguing, was too hard for our first parents in their innocency, whē they had wit at will, and their reason at command,

mand, and now that wee are as we are, we loose all if once wee begin to enter into disputation with such an old Sophister and crafty fox as Satan is; & our own lust is the greatest, (both) leceiver and dissembler in the world. He (as one saith) shoots with *Satan* in his own bow, who thinkes by disputing and reasoning to put off *Satan*: our reason is corrupt, and on his side, and it will betray us into his hands.

2. Wee must not flye away from *Satan*; a run-away never makes a good conclusion of his tentations: from Idolatry and from Adultery and Fornication wee must flye: such sinnes are best conquered by flying, and wee are to hold our selves from all occasions of all sinnes whatsoever, when and where we may doe it without offending of God; but from the Devill it is neither possible nor lawfull to flye from him; *Not possible be-*
cause

*Greene-
ham.*

1 Cor. 6. 8.

10. 14.

1 Tim. 6. 11.

*Flye these
things.*

2 Tim. 2. 22.

*Flye also
youthfull
lusts.*

*Libidinem
fugiendo
superare.*

Vid. Aug.

*De honesta-
te mulierum*

Part I.

Eph. 6. 13.

Iam. 4. 7.

1 Pet. 5. 9.

When Satan seeth his threatnings to be feared then he terrifies more and more, such as are terrified already, Luth. on Gal.

cause the divels are exceeding many, and they are spirits, and there can bee no flying from them; *Nor lawfull*, because we are bid to resist him, and therefore forbid to flye from him: and then againe, because it is a kinde of service done to Satan, a yeelding to him some kinde of worship, sith that it is to feare him; and we are commanded to feare **G O D**, and not the Divell. A feare there is granted, so as to send us to **G O D**, and to the use of **G O D S** meanes: but such a feare as to make us run, (a fainting feare) is unlawfull and dangerous; and after a sort a serving of Satan the deadly enemy of the Lord *Iehovah*.

Make the case thus: a man is on just occasion alone, by himselfe, aye in the darke too, and hath reason so to be: now sinne and Satan let flye at him with their fiery bloudy dartes; here wee must not runne, not avoyde the

Part I.

the place, it is a kinde of serving Satan and a yeelding to the Diuell, G O D is angry with it, and it is often the way to great danger ; what if by this shifting the roome, we finde ease for the present, yet it is but his skill, like a lightning before death, it leades us securely into the hands of the same or some other tentation ? what must we doe ? Even stand it out, hold there, as long as we have a calling to be there: what if we quake ? better quake, than serve Satan, better tremble every veine than sin, better dye in the place, than flye from the place, because it is a flying from Satan, and hee that in this sense flyes from Satan for feare, seemes to distrust Gods providence over him, for that particular.

Eph. 6. 14

Thus farre for what wee must not doe ; now next is, what we must doe, and here wee have many things, the heads are these.

1 The first thing is beleevings;

F 2

get

Part I.

Eph. 6. 16.

In Christo
 tu tentaberis
 -- Si in illo
 nos tentati
 sumus, in il-
 lo nos Dia-
 bolum super-
 ramus, Aug.
 in Psa. 60.
 Christus Di-
 abolum vi-
 cit, & pro te
 vicit, & tibi
 vicit, & in te
 vicit. Aug. in
 Psa. 49.

get Faith (saith Saint Paul) and then wee shall *quench all the fiery darts of the Devill*. Our Faith will do wonders, if we apply the victory that **CHRIST** hath made over *Satan* for us: what if wee be Cowards? yet Christ did not play the Coward; His victory *Matth. 4.* was ours, and for us: Hee stood in our place, plaid our prize, beate *Satan* to our hands: His glorious triumph over *Satan*, is a kinde of satisfaction for all our yeelding so much, aye, too too much to the Devill: what if *Satan* beate mee, may a Christian say, yet I passe not; sith my Christ in my stead, for my peace hath beaten *Satan* all to peeces: In him my Head, I have long since beaten *Satan* hand to hand, hee is then to mee in him (my Captaine) a very vanquished enemy: thus Faith makes his victory (as touching the price of it) ours, as though we our selves had

Part I.

had in our own proper persons, conquered *Satan*, and beate the Divell. The next thing that we must doe by our Faith, is, to take Christ Iesus, and set him against the Tempter. Why? Because there is scarce any temptation wherein *Satan* is not: as (*the divell shall put some of you in prison:*) (*Get thee behinde mee Satan;*) the Divell is usually in it: We are then by faith to set Christ against *Satan*: we are not of our selves so weak in the hands of *Satan*, as *Satan* in the hands of Christ; turne him then over to Christ, and let Christ alone with him; Faith will be satisfied with none else, nothing but Christ; and Faith is said to be our victory, which neither Hope nor Charity are said to be, because it doth make Christ ours, who is our victory over sin and *Satan* both. Faith is not content with the presence and assistance of an Angell

*Rev. 2. 10.
Mat. 16. 23.*

1 Ioh. 5. 4

Part I.*Exod. 33. 2.**Ver. 3.*

Ver. 4.
Deus iratus
dicere vide-
tur, tu & po-
pulus tuus,
--alioquin
dixisset, Tu
& populus
meus. Aug.
Quest. 149.
Super Exod
Tom. 4.

neither, except the *Lord Iesus* be there Himselfe : for God did promise to send an Angell with His people, and to drive out the Canaanite and the rest of that Crue, but Hee Himselfe would not goe : the people of God were no way content with an Angell, they tooke no comfort in this : this was saith the Text, evill tydings, they mourned and put on blacks, like a loving wife; the must have her husband; what doe you tell her of sending a trusty servant along with her, nothing will content her but her husband. So when our faith is set on worke, it makes us but sicke to tell us of an Angell, except wee may have Christ Iesus also, him or none ; and therefore wee are not safe except wee doe and can by faith lay fast hold on Christ Iesus, and set up him and his power against the gates of hell and powers of darkenesse. Say an Angell bring strength
with

with him, yet an Angell brings no merits, nor that authority with him. Faith must have one to side it with us against Satan, who hath absolute command over Satan, and merits to make amends and payment to God for all our sins, (that way) now these concur in none but Christ, and so we finde that no substitute, no not an Angel wil serve but Christ must be ours by faith and by a living faith we must take him, and make Him our Buckler and sword against the divell and his Angels: If Christ doe but say the word, the Divell himselve is said, his temptations dye. To him then who is our refuge and our strength, let us fly. No creature is to bee our *refuge*, because none can be our *strength*: but if we rest on them, say, on the Angels themselves, they will prove our weaknesse; but Christ, Iesus the Lord our righteousness, he will be sure to

Part I.

Thi. 4. 13.

1. Cor. 10. 18.

Rom. 16. 20.

Mat. 23. 37.

Aug. in. Pla.
62.

1. Cor. 15. 57.

bee our strength. Say, I of my selfe, am as weake as water, but in Christ, made mine by Faith, I am strong, can doe all things, can, and shall, and will beate downe *Satan* himselfe, like lightning from heaven, and treade downe the Divell under my feet: but when? *Shortly*; Through whom? *Through the God of peace*, so saith S. *Paul*. Let the Divell and his angels be unto us as a Kite; yet as long as wee may succour our selves under the wings of the Lord Iesus **CHRIST**, we are safe, we are sure. The last remedy that we have by faith, is, to learne us to rely on that promise, that if we fight wee shall conquer. The promise is, that if we resist *Satan* stedfast in the Faith, he will flye. Beleeve then that we shall overcome; and wee shall overcome: we are more than Conquerors, as the Greek is: We do over overcome; other fighters fight

fight first, and then conquer; but we through Faith in Christ are said to overcome before we fight and so wee are more than Conquerors; this is to be more than a Conqueror, to be sure of the victory before one fight. Beleeve, and prosper; do, but by faith say it shall be so, and it shall be so. A man shall not presently conquer a man he is to fight with, though he doth beleeve that he shall conquer him, because there is no promise made by God that he shall, there is no covenant past betwixt God and us to that end. But now GOD hath said the Word, wee have him fast in a Bond; that if we fight against *Satan* we shall conquer *Satan*, resist him, and he shall flye; war against sin, and sin shall dye: I speak not of presumption, but of faith, when a man hath grounds for it, useth GODS meanes in Gods fight. Have wee not a command to pray? *Lead us not*

F 5

into

Part I.

Rom. 8. 37.

we are p^rivileged
wee.

2 Chro. 20.
20.

Part I.

*Iohn 5. 4.**Eph. 6. 16.*

into tentation : If a command, then it is attended with a promise ; that he that prayes not to bee lead, shall not bee lead into the tentation ; wee are bound then to beleeve, that following Gods wayes, we shal not be lead into tentation: faith is our victory, and nothing but faith, because it is not hope, but faith which apprehends and applies the promise. We see then that *Paul* speakes to great purpose, when he calls upon the Ephesians *above all things*, to get faith and the use of faith, to quench, not some, but *all* the fiery darts of Satan : Reason can doe nothing ; As it is naturall, it is in vaine, and doth no good ; the tentation is a spirituall thing, reason, a naturall weapon: now a naturall thing, can have neither stroke nor force against a spiritual, and therefore reason is a false weapon; And as our reason is carnall, it is a secret friend to

Satan,

Satan, takes part with him against us, good stuffe for a man to thinke to conquer the divell, with a wisdom which the **Apo-**stle saith is *diuelish*: How diuelish? Because it hath the Divell for its dam; we must not then consult with flesh and bloud; downe with reason, away with our owne wit, let faith doe all, else faith will do nothing; faith never works so well, as when it works alone: And is it no more, but beleeve the promise, and is *Satan* gone? No, no more: And must we have all we beleeve? all and more too. All we beleeve: for it is with us according to our faith, as Christ said to the beleeving woman of *Canaan*; a beleever shall have what he will. *More than we beleeve*, because we shall have beyond our faith: above what we are able to aske or thinke, and that abundantly too. How so? must we not have a promise and faith for all? I answer

Part I.

The weapons of our warfare are not carnall, but mighty, how? Through God.
2 Cor. 10. 4.
Iam. 3. 15.

Mat. 15. 28

Ephes. 3. 20.

Part I.

Sith wee
have this in
us, that if we
did know
them wee
would
aske them
and doe our
diligence to
know them.

swer and say, wee have more than wee have faith for, in the particulars; a world of matters there be that come to our hand, that wee did not know of nor think of in the particular; yet nothing but what wee have faith for, one way or other, if not in the particular, yet in the generall, *viz.* we beleieve that we shall conquer all the tentations wee see, and all others we neither see nor feelee, such as we doe know and those we doe not know of, wherein a kind of implicite faith is sufficient, and thus wee aske nothing, but what wee have Faith for, one way or other. In the generall, we aske in the generall, and we have many things whereof wee have no Faith for in the particulars. Vp then and bee doing; worke it out by having and using our faith; *Satan* flyes at the sight of faith, there is such an Antipathy betwixt *Satan* and the faith of a Christian, that

Part. I.

that faith no sooner comes in place, but *Satan* is gone: Other graces have their use, and place to resist the impussions of the Divell; some one, some another, but faith as *Paul* shewes, doth quench all; I say, *all the fiery darts of the Divell*, because it doth take in Christ Iesus with all his merits, Value, Virtue and Power. And thus much for the first meanes to get out of tentations, which is by beleiving.

Eph. 6. 16.

SECT. 9.

2. *The second is by Resisting. Resist saith Peter.*

HOW resist? Stedfastly, how Stedfastly? In the faith, and what then? Why then *Satan* will flye.

The Apostle shewes us in another phrase: stand, saith hee, and then *Sathan* he falls. It is not here saith *Chrysostome*, as it fares with

1 Pet. 5. 9.
1 am. 4. 7.
Resist the Divell and he will flee: not onely run, but flye.
Eph. 6. 14.

Part. I.*Iude 1.6.*

with wraстlers; for there except we cast down our adversary, we conquer not: here we conquer *Satan*, if he cast not us downe, we are then (in acceptation) as though we did cast him downe: alas *Satan* is quelled, and as it were cast downe and killed already; he is too far in hell ever to come out againe; *Satan* can look for no crown, he is in perdition, his ayme is to cast us down into the same destruction he himselfe is in; so that if we do resist and but keepe our Stand, this is our conquest: wee must not looke for a greater victory than is to bee had in this world. That which troubles some with discomfort, is, because no sooner doe they begin to resist, but it is rather worse with them, than it was before, these consider not that it will bee thus: for if wee will let sinne and *Satan* alone, they will let us alone, sleepe in sin, and spare not, we may have
quiet

Part. I.

quiet enough, and come by degrees to be past feeling : but resist wee sin and *Satan*, and the divell will play his part to hold his hold: he is a strong man, and will not out except he be forced: now possessiō by force, we know is with some stir, struggle sinne will, and must, when we labour to cast the old man off: (It wil) because it is now a dying ; and all dying things that dye by peeces, as sin doth, reluct, struggle, and stir for life : (It must,) because else a godly man would not so well discern the going out of sin : the Candle blazeth most, and stinketh worst when it burnes in the Socket; and so it fares with sinne, when it is towards its last.

There is a double death of sin: one in respect of the guilt of sin, which then is killed when wee have our pardon, this is in justification ; and when we begin to get our pardon, the conscience is
more

Part. I.

more out of quiet, greater stirs being there, than when we late still and did nothing that way : But when the pardon is had once, then the conscience is alive, sin is dead, & our hearts are at quiet; being justified by faith, we have peace with God. The other death of sin, is in respect of the power of sin, and this is in our sanctification, and this wee meane chiefest here : when a godly man sets about it to kill and dry up his running disease ; the plucking out of the weapon, the removing of the guilt of sin, is done on a sudden; but the healing of the wound, the mending of the languor, is done gradually, now a little, and then a little : and when a man is come to abhorre his lusts, then he hath given his sinne it's deaths wound as touching the power of it, and so on ; now some, and then some, sin doth dy more & more. Now when a man can once
come

come to resist sin, he is dead to sin both waies; to the guilt of it, and to the power of it: for had hee not the pardon of it, hee would not resist it: had hee not some power against it, hee could not resist it: Now looke how much power wee get to resist it, so much power sin loseth. And now because sin wil not give ground, and lose the field, without fighting and some opposition; hence it commeth to passe that whensoever wee beginne to resist, sinne and *Satan* make (to feele to) the greater head, and we take our case to bee the worse, wee cannot sleepe in a quiet skinne here, except wee will sit downe here by *Satans* fire, for if wee once goe about to get off from him, hee will not lose us so, but some stir he will make; but we must live by Faith, and know that *Satan* is going, and sin is a dying. When the diuel went out of the mans body, he tare him
and

Rem. 6. 2.
Delectationes
carnales
nobis illicitae
multae
suggerent,
quibus non
consentimus
sed tamen
non consenti-
endo con-
tendimus,
Aug. in. Psa.
64.

Capit. I.

Part I.

*So Isa. 26.
16. Prayer
as in the
Hebre. cal-
led.*

להט
*Id est a
Charme.*

and puld him miserably ; hee would not take his farewell, but he should feele it : so when wee doe by prayer conjure and charm him out of our soules, hee will make all the hurly burly he can, when he is going out ; but be of good heart, our faith doth assure us, that there is never a prayer wee make, nor act of resisting that we doe use, but gives *Satan* a knocke, and sin a mortifying blow : when ones hands do ake for cold, yet when we come first to the fire, the fingers ends ake worse ; which makes children cry when they first come to the fire ; the cause is, because the heat doth draw out the cold to the utmost parts and ends of every finger: like to this it is that our sins do mak us ake worse ; whe^a wee bring our selves to t lightning and healing ordnan-ces of God, our sinnes then are drawn out more, therfore they vex more ; we doe stirre them
more

more, and therefore they thinke worse ; we see them more then, and are troubled at the sight of them I confesse. But yet, so as a man is at the sight of many huge enemies, whom yet hee knowes that (through the helpe of his Captaine) by fighting, hee shall beate and conquer : by resisting and fighting, what ever we see and feele at first, we doe and shall conquer, sinne and the lusts therof, and save our selves from the tentation of the divell. Some questions may here come in by the way.

SECT. X.

Quest. I. When lust is sufficiently resisted.

Ans. **S**OME kinde of, faint resisting may bee made by generall and common graces ; and some againe, against some
sins

Part I.

1 Cor. 6. 11.

sins by the law of nature; but
 for the resisting, that proves effe-
 ctuall and is against all sin, as sin
 is against the written Word
 and law of God, it is done by
 faith and saving grace, and by
 the Spirit of God giving lust
 such a wound, that let *Satan*
 lick it all hee can, it never re-
 covers nor comes to it selfe a-
 gain. Should we take the word
 (sufficiently) in a legall sense;
 then while we breath wee nei-
 ther doe, nor can so resist sin, but
 it may be, and ought to be, more
 and better resisted stil; but if we
 take it in an evangelical sense, so
 as to bee sure that our sin is dead
 at the hart, (as some trees be that
 yet carry boughs) that wee may
 bee sure that wee are in Christ:
 here I say, a man hath sufficient-
 ly resisted sin and *Satan*, when
 he doth not allow the sin, when
 he doth not fully consent to the
 tentation. Some expresse it by a
 distinction, and say, that if a man
 doe

Part I.

doe not allow infirmities, and doe not live in the practice of grosse sins, then all is well and there is comfort enough to be had, to stay our thoughts against the day of refreshing: as a little will stay the stomach for a time; so wil an assurance that we have broken the heart of sin, binde in our hearts from despaire. The answer which is made hath this sense in it: that if we allow not infirmities. 2. If wee doe not practise grosse sinnes, then there is sufficient resisting as touching the maine: That there is a difference betwixt infirmities, and presumptuous sins is not to be denied; it is expressly in the holy Scripture. Papists say that the man who doth a mortal sin, is not in the state of grace: But for venialls a man may commit (in their Divinity) who can tell how many of them, and yet be in Christ for all that: I hope there is no such meaning in any
of

*Ps. 19. 31.
Presumptuosus peccat,
non estimando nimis misericordiam Dei: sed contemnendo justitiam ejus. Aquin. 22. q. 21. a. 2, ad. 2.*

Part. I.
— — —

of our divines as to tye up mens consciences, to hang on such a distinction of sins, sith it is beyond the wit of man, to set downe a distinct point betwixt mortall and veniall sins ; and sith also it is an impossible matter punctually to set downe to the understanding of man ; which is, and which is not a veniall sin ; they must pardon me for giving the least way to such Divinity, as must needs leave the conscience of man in a maze and Labyrinth. I finde that the nature of infirmities doth so depend upon circumstances, that, that is an infirmity in one man, which is a grosse sin in another ; and some men pleade for themselves, that the things they doe are but infirmities: He that will sin, and when he hath done will say (not to comfort his soule against *Satan*) but to flatter himselfe in his sin, that it is but an infirmity, for ought I know, hee may

may goe to hell for his infirmities : Besides, if that bee good, that a man who is in grace may doe infirmities, but not practise grosse sinnes ; Then I would I could see a man that would undertake to find us out some rule out of the word ; by which a sinner may find by his sin, when he is in Christ, and when out of Christ ; at what degrees of sinning, where lies the Mathematicall point and stop, that a man may say, thus far I may goe and yet bee in grace, but if I step a step farther, then I am none of Christs. We all know that sins have their latitude : and for a man to hang his conscience on such a distinction, as hath no rule to define where the difference lyes, is not safe Divinity. The conscience on the racke will not be layd, and said with formes and *quiddities* ; the best and neereſt way to quiet the heart of man, is to say that bee the

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the sinne a sin of infirmity when we strive, and strive, but yeeld at last ; or, of precipitancy, when we be taken in haste, as hee was, who said in his haste, *all men are lyars* ; or, a meere grosse sin in the matter : aye, say it bee a presumptuous sin, yet if we allow it not, it hinders not, but wee are in Christ : though wee doe with reluctancy, act and commit it ; and I say that wee doe resist it, if wee dislike it, and doe not allow of it : For let us not goe about to deny, that a godly man during his being a godly man, may commit grosse and presumptuous sins ; and for infirmities, if we allow them and like them, that wee know to be sins, then we do not resist them ; and such a man, who allowes himselfe in one, is guilty of all, and is none of Christs as yet : be the sin what it wil, *S. Iames* makes no distinction, and where the law distinguisheth not,

not, there wee must not distinguish. I speake not of doing a sin, but allowing; for a man may doe it, and yet allow it not: as in *S. Paul*, that which I would not, that I doe; and he that allowes not sinne, doth resist it; therefore a man may resist it, and yet doe it; all the difference that I know is this.

1 That a man may live after his conversion all his dayes, and yet never fall into a grosse sin: by grosse I mean also presumptuous sins, so *Psa. 19. David* saith, not *cleanse*, but *keep back* thy servant from presumptuous sins: we may then be kept from them; I speake not that all are, but some be, and therefore in it selfe al might be.

2 For lesser sinnes, secret faults, we cannot live without them, they are of daily and almost hourely incursion, but yet wee must bee cleansed from

(ie) from great fals. Multi sine crimine, nullus vero sine peccatis esse valet. *Greg. Mor. l. 21. c. 9.*

Scot. l. 4. D. 22. Quantum ad aeternam damnationem ad quam adjudicatur quis pro uno solo peccato, sed non quantum ad gravitatem peccati.
2. Factus est omnium reus in charitate quia laxat radicem omnium bonorum.
Sic *Martyr*, loc. com.
part. 2. c. 14. Sect. 7.

3. Dispositive, nam ut ait *Gregorius*, peccatum quod penitentia non diluitur, mox suo pondere ad aliud trahit, exemplo est ipse *Petrus*.
Vid. *Rog.*
Treat. 6. c. 5. They may be kept (saith

G

them

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them, as *David* speakes; Daily get your pardon; and there is a pardon of course for them, and they do not usually distract and plunge the conscience, but yet wee must not see them, and allow them; if we doe, our case is to be pitied, wee are none of Christs as yet.

3 Great staring sins, a man cannot usually and commonly practise them, but he shall allow them. So *Psal. 19. 13. Keepe back thy servant from presumptuous sins, let them not have dominion over me*: Implying, that except wee be kept backe from them, they will have dominion over us: it followes, *then shall I be upright*. So that the man in whom presumptuous sinne or sins have no dominion, he is an upright man. To practise a sin is one thing, to live in the practise is another: how farre a man being and remaining in grace, may goe in the committing

ting of great finnes, is past my skill to determine : The case of *Salomon* and others, proves that a man may go farre ; tentations may hang long, if a day, a week, if a week, a yeere, if a yeere, many yeeres ; and how many who can say ? A man lives in a sinne when he loves it, though he doe not practise it at all ; as hee is a Drunkard, who is never drunke, if he love drinke ; and he Covetous, who loves money, though he have not a penny in his purse. So, say a man never act the sin, yet if he love it, if he doe not hate it, he lives in it. As in the Body, a man is said to have his health, albeit he hath usuall infirmities, which make no let, but that he eate, drinke, sleepe, work ; but if a man have great diseases, which take away his stomacke and strength, then wee say hee is sickly, and in danger. In the soule, usuall escapes, and ordinary infirmities,

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wee cannot live without, yet they do not interrupt our peace, nor destroy the strength of our soules; wee pray, reade, heare, never the lesse. But great sins doe distract and disturbe, doe weaken and threaten the worst; and as it is hard I confesse for a man to practise them, but hee will be a lover and an allower of them, a consentor to them, yet when at the worst; I say a godly man doth not make a trade of them, his heart is not on them, his minde is another way all the while: thus then wee must resist lesler lusts, by dissenting and striving to weaken them, to lessen them; but doe we our best, we cannot possibly be free from them: and for greater sinnes, a godly man may be kept from them, live and dye without them. But yet we must grant, that a man may be good in the heart, and yet for a time (and how long who can say?) be

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be drawne to practise them too, albeit, not to allow them. It is enough for either sort to assure a man that he is a resister of them; if he pray, or sigh, or groan against them: for the raigne of sin, is when we love them: now he that so strives, loves not sin, it being not possible for the heart of man to bee against that which it loves; sufficient resistance is made in point of justification; when a man doth disallow them in his judgement, and hates ~~the~~ with his heart, though he cannot shake off the practise of them; tis not easie to put off ones old companions. But yet in the point of Sanctification, there is not sufficient resistance made, so as to have our peace of sanctification, till we be able so to resist: that for greater sinnes, grosser, and more presumptuous faults, we doe not practise them at all, and for lesser, that wee doe daily weaken them,

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lessen them; when our judgement doth carry a command over our wills, our wills over our affections, our affections, over our actions.

SECT. II.

Quest. 2 What order are wee to observe in making our resistance.

Ans. **O**Rder is of great use, to resist, is to fight, and the enemies we are to fight with, are many and mighty, and therefore as in Battels, so here: Array and Order is all in all; the particulars are these.

I Wee must set against and resist, the motion that comes from us; and the suggestion that comes from Sathan at the very first, ere they meet and come together, if we can possibly, be it never so unlikely and so absurd,
yet

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yet we must tremble at it in respect of our owne weaknesse, so as to pray against them, at the very first sight of the tentation: the affection is suffered to come to humble us, that so we may walke in feare, use the meanes, and not fall into the action. Do not say it is unlikely, I shall never do it, this is the way to grow secure, and then farewell. Sometimes we are set upon with tentations, likely, that is, such as our particular nature is most given unto: for we are many times soonest overtaken with those tentations that our humor doth itch after: and anon again, we are urged to those lusts we never had much minde unto, that so we may be taken secure, and ere we are aware, and then we are gone: Sith then our enemy never sleepeth; wee must watch, and wake, and be in a readinesse, to observe all the motions of our devouring aduersa-

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rie: if we resist at first coming, the worke is halfe done, we shall finde Sathan a coward; if we resist not, we shall feele him as a Lion: we must trust neither our selves nor Sathan with any tentation: Wee see the Tempter changeth hands, a man so prodigall, that he wastes al, when young; when old, quite another way: his life is in his riches; aye, one way to day, to morrow, the winde sits in a quite contray point, and therefore we must bee provided for all assaies, while the tentation is greene and young: and what if we can make no great matter of it as yet, to our thinking? We must hold out still, for all that, play the man still: God meanes to make a sound cure, and it may be he will suffer us to bee held to it somewhat with the longest; the venome and poyson must out from the very bot-tome, we must have patience, what?

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what? Patience at motions to sin: yes, such a patience as this is, to thank God it is no worse, and to bee content to waite the Lords leisure, dayes, moneths, yeeres, and thanke yee too, if wee may have it at last, impatient at the lust; but yet a patient and long-suffering minde, that we be not tired out. Begin as soone as the tentation begins to peepe, be at it to day, to morrow, every day, and after a time the fits will and shall breake away. Some Agues are cured by striving and resisting: All tentations I am sure are. He that will drive away his sorry Partner by wrestling, must doe it at the beginning, before the Ague bee settled in the bloud and spirits, and in like sort it is soonest done, to drive away this divell by striving and resisting, to doe it at the first, while it is young, and not strong, ere it get into an habit, and creepe into

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Eph. 4. 23.
The spirit
of a thing is
the quinte-
sence of it.
Marbury
thus, the spi-
rit that is
the imagi-
nation of
our minde.
Rep. p. 20.

2 Tim. 2. 1.

the bones, and (which is more inward) into the marrow; I meane ere it can get any great hand over the spirit of our minde, the bosome and bottome of our soules.

2 We must begin where Satan begins, and go on as he goes on: we are to observe his motions; if he begin with a lesler sinne, we must not despise small things, a little leake drownes all in time, and the pricke of a pinne, lets out all the winde of a bladder, and therefore wee must make up against Sathan, even then when he comes with the smallest sinnes; and if hee turne to greater and fouler faults, we must of all be very carefull to keepe off the pikes of more damnable errors and sins: They make foule holes in the consciences; and (as theeves do) such gashes let in other sinnes, greater and greater still; when it first comes, it appeares great,
doe

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do but yeeld to it once or twice, and then we begin to thinke it to bee not so great a matter : above all see to the ordinary and common tentation, that Satan uleth to make the foundation of, and to give entry to all the rest, is to beare us downe in it, that we are not the children of G O D, and that wee are not in G O D's bookes ; give him but this, and then we doe in a manner yeeld him all the rest ; for if once we conclude, that God is not our Father in Christ, then Satan hath us where he would, and hee may leade us into despaire, or presumption, which he pleaseth, and therefore what ever we doe, we must hold our owne, and keep in this perswasion, to dye for it, that we are the children of G O D. Say we have ever so many afflictions, desertions, corruptions ; yet that ought not to shake us out of our assurance, for *David* had as many

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ny afflictions as any of us, and more : and for desertions, we finde him all over the *Psalmes*, making heavie complaints that way : He that runs, may reade all over that book many a dolefull song, and for corruptions, and such corruptions too, as use to pay us home : sins, great sins, I meane, committed after his calling and conversion; we finde he laid hands on another mans Wife, he defiled her, her Husband loving *David*, as his own soule, and then fell upon an horrid plot of murther : he did art it with hellish skill, and shed the bloud of sundry, that hee might be the death of one : and did hee not number the people against all reason, and stood it out too, say all the Captaines what they could ? And yet I hope *David* added not this sin to all the rest, to wit, to question it ; whether God were his God, or not. I have (saith he)

done

And this
was the last
Act that
David did
before he
tooke his
bed.

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2 Sam. 24.
1 Kin. 1. 1.
2 Sam. 24.
16.

done foolishly, I have sinned,
and that greatly; Lord forgive,
what? The infirmity: No, the
iniquity; of whom? Of thy
Servant. He holds this fast, that
for all his sins, his great finnes,
yet he was Gods servant still;
let goe this, and though our sins
were but a few, or but ordinary,
yet Satan will sink us, with one
tentation or other: but now
keepe we our ground in this
point, never deny the conclusi-
on, that God is our God: and
say our corruptions were more,
were worse than they are, well
may Sathan shake his chaine at
us, but we stand on a Rock, and
the foulds of his tentations can-
not come, so much as at our feet:
For wee know that our sins are
but the finnes of a creature, his
mercies are the mercies of an
infinite Creator, without either
banke or bottome: keepe wee
the maine chance, that he is our
Father, and then, well may our
sins

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1 Tim. 1. 5.

sins humble us, but Sathan with all his setting on, shall never be able to discourage us : we know that Christ died for sinners, and for the chiefe of sinners : no man was ever kept out of heaven for his confessed badnesse, but many are for their supposed goodnesse ; In a word, this only point, that he is our Father, kept up in our consciences, will make us fit, and able to dash, and blow off all the powers of darknesse, and push away all the darts of the divell ; therefore sith it is his method to lay all upon this point, hold this fast, and wee hold all fast : If the enemy assault one way, and the Garison defend anotherway, the Towne is lost, the Enemy will carry the strongest peece. We must not bee taken up about other matters, and lye open here ; here Satan will try his skill, and doe his utmost to bring us out of conceit with God, and to make

us think that God hath no love unto us, no care of us, and then we are gone. Live and dye then with this in thy heart, and mouth; He is my G o d, and I am his servant, and so we shall be able to lay all the divels in hell. Say God hath confirmed his love to mee so much, so often, that now I hope I shall never call that matter into question againe: And next for afflictions, we must frame a new Bible, ere we can with any colour finde any thing out of Gods afflicting us, to prove that he doth not love us; of the two abundance, and plenty, and outward peace, would yeeld matter to say, that God doth not care for us; and yet it would be long ere a Christian will come to a Minister, and say, I have such a deale of wealth, of health, and so many friends, and so much friendship, that I feare mee I am not in the right: but when

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Heb. 12. 6.

when afflictions comes and stormes arise, then wee come and make a piteous moane: sure God is not my Father, I am not his childe, and grow we doe into hard conceits concerning God, and heavie thoughts as touching our selves: now all this comes out of our fancy, who doe so highly prize the things of this life, that sure if God did love us, we should not be in such and such wants. A very foolery: the Text is cleere: He correcteth every son, whom he receiveth; let the word bee heard speake, and then we may conclude the contrary, and say thus, God doth afflict me, and hee doth withall make mee to make a right use of his afflictions, (say but of one) and by this I am sure, that he is mine, and I am his: for affliction is a part of the curse in its owne nature, and God doth never change the nature of it, and turne it to

a mercy but onely to those hee loves, it should, it would hurt me, I finde it did mee, doth me good, and therefore I am a son of his love : And lastly for desertion, it is but as a mylt before our eyes. Desertion is in it selfe no sin : for Christ was without sense, aye, he was so deepe in it, that when he died, he said, why hast thou forsaken me? A totall, a finall desertion, ours is not partiall : the best have had and have ; G O D turnes away his face, *David* himselfe is troubled : *The just doth live by faith*, and not by feeling : and in that very *Psalme*, where hee complaines that his spirit was overwhelmed within him, and that his very heart within him was desolate : I say in that selfesame *Psalme*, *David* saith ; *Thou art my God* : I passe not whether this Desertion bee for sinne or from sin, a chastisement of sin, or an effect of sin, all comes to one

Psa. 32. 1.

Tsa. 30. 7.
Heb. 10. 38.

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Tsa. 143. 4.
10.

Tsa. 22. 1.

one for our dispute; it hath, is, and may be the case of a right godly man. Looke up then, and if for want of sight and feeling we do say, *Why hast thou forsaken me?* yet then let us by faith withall say, *My God, my God,* and we are safe. Sith then this is the order Satan useth, to follow us in his tentations, to make us to distrust our being in Christ; and our standing in grace, wee must make that our method too, and rather suffer to dye at Gods feet, than to suffer our assurance to be taken away from us: Lose this & lose all our comfort, hold this and all is ours, let Satan say and doe, his worst. I confesse it is a heaue hand, when a man is put to it, to walke without his feeling. *David* was a man for naturall and spirituall cheerfulness both, above men, yet hee had his heart full: and say his case were ours, that for very sorrow of heart, arising from the absence

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Psa. 119. 83

Psa. 32. 17.

Ioh. 20. 29.

1 *Psa.* 69. 3.
119. 82.
2 *Psa.* 73. 28
3 *Psa.* 109.

Psa. 32. 4.

Psa. 31. 10.

absence of the light of his countenance, we be like a bottle in the smoake, we doe shrink away to nothing, become a very *Skeleton*, a bag of bones, an *Anatomie* of a man, yet then our faith must shew it selfe, and we must hold up our heads above water: no great thanks to swim, when *God* doth hold us up by the chin, with comfortable feeling: but he is a man of faith that can then say, *God is my God, my King*, when he sees nothing but the promise; *Oh, Blessed is the man who beleeves and sees not*: for want of sense their song once was; mine, 1. eyes faile, my 2. flesh failes, my heart failes, my 3. knees faile, my all failes; but my faith which never failes; well then, though a mans marrow be consumed like the drought in Summer, say, not onely ones flesh be pined, which after sicknesse will come againe; but ones very bones bee consumed, which when

Part I.*Rom. 4. 18.**1 Rom. 9. 8.**2 Gal. 3. 29.**Heb. 11. 2.*

when once dried they say, never come to themselves againe, aye, & ones juice (within the bones) do wast away, yet ther we must hope against hope, and set faith against sense; when we cannot see one shine in the face of God, yet we may fetch support out of the promise: Gods countenance doth change and turne away, but the promise is ever the same, and all in all is in the promise; we are 1 children, of what? of the promise; 2 heires, of what? of the promise: sight, and sense, looks onely on the face of God, but our faith lookes only on the promise; and it is the Evidence of things not seene, it gives a being to that which in existence is not, and thus living by faith, a Christian on all occasions may say, God is mine, and so mine, as though hee were nones but mine, he is all mine; and what we speak out of feeling, a tentation may make us unspeak-

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unspeake againe : but what we say by faith once , wee say it ever, and all the tentations Satan can devise, cannot make us unsay it againe. I mourne, *Blessed* (not shall be) but *are those that mourne*, why? They shall be (not are) *comforted*. He then is a *blessed man, who mournes though he bee without present comfort*.

3 Wee must keepe this order, as to begin with the right end ; and the right end is then to finde out what the sin is, that is chastised or punished, when the temptation to a lust is a punishment for some other sin ; It is all in vaine, and meere lost labour for a man to think, to get off the sin, which is the punishment, when we let the sin punished alone : hence it is that we doe finde many a good man strive and strive, even his very heart out to murther a lust, and are where they were or rather worse,

Mat. 5. 4.

Medicus quando aggritudine discutit, si curet quod per aliquam causam factum est & ipsa causam per quam factum est non curet, ad tempus videtur mendi, causa manente morbus repetitur, unde abundet iniquitas: per superbiam, cura superbiam, & nulla erit iniquitas. Aug. tract. 28. in Evan. Iohan.

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worse, and why? But because that vexing sin, is a correction for some other sinne, which we over-see and say nothing unto, and thus men run upon flats of discomfort, as though they were none of *Gods*, and all because they cannot conquer a sin; which is not, because they are not *Gods*, nor for want of faith neither, but for want of art and method. The effect cannot be taken away untill such time the cause bee removed: now wee must know that one sinne is the cause of another, two wayes:

I First, by effecting and producing by a very efficiency another sin, as Covetousnesse is a very cause-working of oppression, Vsfury, Rapine, buying, and selling for dayes, and inclosure: now I confesse it is hard to bee convinced; that that which is an effect of a former sin, is a sin til we be convinced; that the sin which is the cause, is a sin, as he
that

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that knowes not what covetousnesse is, or is not convinced, that covetousnes is a sin, cannot bee cured of usury, encloſure, hoarding up of Corne, &c. and therefore the sinne which is the cause, must be pardoned and healed first. So pride of life is the cause why men do follow fashions; to follow that which was a fashion is no sinne, but to be in that which is *the* fashion, whilst it is called *the* fashion, is a sinne, else there is no such sinne, as following of fashions, which ^a Scripture, and ^b Nature, have condemned for a sin. I say, this sinne comes out of pride, as out of a working cause; and tis not possible for a man to bee mended in one, except hee dig out the other: So passion springs out of pride of heart, as out of his very next cause, and so doth envie too: many are troubled with their passions, and disquieted with Envie, and make a great

a Zeph. 1. 8
Isa. 36
Vid. Calv. in
Zeph. 1. 8.
b Vid. Leges
Sumptuari-
as. Compta
& ornata
ista conju-
gum vita ni-
hil differt a
Tragædo-
rum in Sce-
na versanti-
um ornata,
Sic. Arist.
Oecon. l. 1.
c. 4. Cal.
Thesau. De
con. l. 1. c. 4.

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great marvell of it, that they cannot get the victory all this while, I will tell you the reason; they pray against passion, but not against the cause, not against pride; they stop at the streame, but choake not up the spring, they lop the boughs, and it growes thicker after, and pluck not up the roote. Therefore if we meane to cast out of our heart and life such a sinne, as is an effect of a former sin, we must first beginne with the causing sin; or else he doth wash a stone, and Satan will hold him where he was, do what he can; and what a weary hand is this, for a man to pray, to reade, to heare, to fast against a sinne, and yet to make nothing of it.

*Aug. cont.
Iulian. l. 5. c.
4 Field. l. 3.
c. 24.*

2 By meriting: which Schoole Divines call demeriting .i. deserving to bee cast into some sin by God, as a just Iudge for some other offence, and this as it comes from God, a is good of justice:

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justice : thinke not that wee meane it, as though God did infuse, or put into a man, the matter or forme of punishing sinne; it needs not, there is matter enough in our hearts already : God cannot breath sin in the minde or breast of any man, but by *letting* lust out, and *setting* Satan loole upon us, we are punished and corrected by one sin for another. Some say, it ought not to be said, that God doth punish sin with sin, Why? (then say they,) that sin which is the punishment doth deserve more punishment : and so it doth: What (say they) and doth that deserve another? no, not ever: for albeit God may and doth punish sin with sin, it followes not, that the second sin (must) bee punished with another sin, but with some other punishment it must : and what if in some cases, sins in a row be punished with sins; yet there is no

H *processus*

Nec hæc
quæ pateris
mala sunt :
si enim iusta
sunt, bona
sunt, sed tibi
patientis hæc
mala sunt.
Aug. in
Psal. 102.

Part I.

Damnati
blasphē-
mant Deum
& in hoc
peccant.

*Aquin. 2. 2.
q. 13. 4. 2.*

*Aquin. 2. 2.
q. 13. 4. 2. 11
& supplem.
9. 98. a. 6.*

*De ratione
pœnz est,
quod sit
contra vo-
luntatem, er-
go peccatū
quod per a-
liud punitur
oportet ef-
fē magis
manifeste-
stum, ut ex
hac sibi ipsi
& aliis dete-
stabilis red-
datur: non
autem oportet
quod sit
gravius.

*Aquin. 2. 2.
q. 94. 2. 3.
ad. 4. 3. m.*

processus in Infinitum, because
as the Schooles have agreed,
when once it comes to Hell,
there is no demerit: sinnes on
earth merit further punishment,
but sins in hell doe not, because
there is satisfaction given, and
so a full point put to the Iustice
of God. Besides, the damned
are in actuall possession of their
last punishment, and therefore
there is in them no demerit of
more, or further torment: God
in iustice then doth and may
punish one sinne with another
here, some say with a greater;
but that is not alwayes so: for
he punisheth Idolatry with For-
nication, yet Fornication must
not be held to be a greater sinne
than Idolatry; * It is sufficient,
that the sin which is made the
punishment, bee a more vexing
sinne, bringing more shame, and
more inward or outward dis-
tresse, that so the sinner may be
made the more detestable to
himselfe

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himselfe or others: the greatest sins doe not alwayes vex most, they should I know, but they doe not. To come to our point: Wee say that sin doth cause sin, by way of desert, when G o d doth by Permission, Desertion, and Tradition give a man up to some sinne, of thame or inward biting sorrow, to judge him for some other sinne: bare permission it is not; for so we sin all sins we commit. I hope we cannot sin any sin, except he suffer, and his power doe permit: yet we finde, that *Pharaoh* had his heart hardned worse for manner and measure, than other common sinners had; all sinners are sinners by permission, therefore there was a delivering up, an act of justice and power in hardning the heart of *Pharaoh*, and so it is, when G o d doth plague one sin with another: the thing I educe is this; that it is impossible with

H 2

all

Can. Loc. 1.2
c. 4. p. 24.
Edit. Colon.

Rom. 1. 24.
Aug. con.
Julian. 1. 5.
c. 3.

For this same purpose have I raised thee up that I might shew my (power) in thee.

Rom. 9. 17.

Part I.

all our whining to get off the sin merited, except we first deale with the sin meriting : we cannot affront the iustice and power of God, when he doth inflict and lay it on for some other fault : it is out of our element to take it off, till first wee have removed and done away the guilt and power of the former sin : when sinne doth work and produce another sin by its owne force, then it comes from the power of sin : when sin doth demerit, to have another sin made a punishment of it, that comes out of the guilt of sin and *Injustice* of God : therefore we must make our peace for the sinne which is the cause, and subdue that ere wee can possibly make any hand with the other sin, which is the punishment. That then wee may cleere our selves of some tentations, wee must look and see what brought it, if wee cry and cry and can
make

make nothing of it, then we may see it is for some other sin; which sinne wee must finde out and then cast out that corruption, and the worke is done: wee finde somewhat to the purpose in *Ionas*, a good old Prophet; he fled away from God, was found out, throwne into the Sea, swallowed by a Whale, and God in his goodnesse did deliver him, and yet after hee fell into the like sin againe: no doubt he did aske God forgivenesse in the Whale for his first sinne, yet hee after fell into the same way againe, and did chafe, because *Ninive* was not destroyed: now see here the roote of sinne was not moored up; hee did at first flye out of pride, because hee would not bee thought to Preach the destruction of so famous a place, hee thought none would be well pleased with such a message, and therefore do it who would for *Ionas*. This

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fact hee was sorry for, but saw not the cause of all, to be pride; and therefore after, when hee saw that *Ninive* was not destroyed, what a chafe was hee in? and was not this horrible pride too? that so many must be destroyed; rather than *Jonas* should hee thought to misse in denouncing a judgement which should not come: had he found out the Canker at the first and killed it, hee had not fallen this second fall. Tis certaine, that as in diseases in the body, if one disease bee caused by another, that is more in the spirits and humours of a man; the disease *causing* must bee done away, ere the disease *caused* can be remitted; it may be eased for a time, but it will retorne again, as long as the sicke matter is there to feed it: and therefore wise Physicians strike alwayes at the roote; so must wee, and when *Satan* is upon us with some

some vexing lust, and wee cannot with all our power put it off: Let us say, sure it is for some other sinne, that must bee killed, ere this will bee cured, and so we must cast out the mother-lust: we must not say that we cannot find what it is, what the sin is for which we are vexed, with these or those affections; for the Word and the Spirit will shew it, if we aske it at the hands of G O D, the Lord wil point it out unto us: so *David*, *Psa. 139. 24.* See (saith he) *if there bee any wicked way in mee, and lead mee into the way everlasting.* See if there be any wicked way in me, see it, and shew it unto me; it being the office of the Spirit, to convince a man of his sinnes, it followes that the Spirit (if we seeke it in sincerity with a desire to be healed) will find out our sins for us, and shew them unto us; and when by the line of the Word

Part I.

and Spirit, wee have found out that Nest, we are to turne our grieffe upon those lusts rather than upon the present tentation : the matter is, that when we are thus haunted and dogged with such tentations as are corrections, say, it is rather for some sins, either :

1. Paſt, ſo ſome when married are tempted, but not brought to Adultery, becauſe when ſingle, they were unclean one way or other, and thought to mend all by marrying without repentance ; and ſo when once married, they grow ſecure, and lay all on the Phyſick, and not on God, as *Aſa* did in another caſe : and then when they feele that ſinne urgeth, and Satan tempteth ; as much ; and perhaps more after, than before, becauſe the ſinne is worſe ; men ſaine and ſing many a heavy ſong, and hang up their ſword, and ſay, as good not at all, as never the better.

Now

2 Chr. 13. 11

Part I.

Now here the right and ready way to heale all, is to repent truly and thorowly of former uncleannesse and lusts, and then the Coast will cleere: first doe that, and then marry; bring not old sins to the marriage bed, and when the knot is knit, tentations as many, as strong, perhaps more, perhaps greater may come, but they shall not overcome; and therefore they must not say, better not marry at all if it be so; I say he that hath the gift let him not marry; but hee who hath not the gift, as all have not, hee were best marry, or he must, and will doe worie: Resolve the case thus; such a man if hee marry not, use what helpes, naturall, morall, spiritual, he can, yet he burnes still, and the more hee opposeth, the more strong his affections grow; a man married cannot say, that hee shall not bee tempted, to defile the bed; but this

Mat. 19. 11.

1 Cor. 7. 7.

*C. Quid
propositi.*

32. qu. 7.

Ambros. in

16. Luc. Ne-

cessitas illi-

us crimen

rum.

1 Cor. 7. 37.

Part I.

I say, that using all *G O D S* meanes, and calling in for *Gods* blessing on the ordinance, hee shal not fal, his soule will heale. Now in case one finde that for all his care, his lusts grow exorbitant and violent; look back and humble, for what are past before, this is to plucke us by the eares for what we were before we were married, make all that well, compound with God for old matters, and then ease and peace will come.

2. Present, as say a worldly man to bee told and convinced of his sin, and yet will not mend; as wee see a man may see a sin to bee a sin, and yet goe on in it: witnesse that young Gentleman, who went away like one well beaten, when it came to selling all. Now many times in such a case, God will have such an one to be tempted by *Satan*, as his Instrument, with strong passions to Adultery

Mat. 19. 32

Part I.

tery, which usually of all sins he could never abide, and this goes to the heart of him : He whines and wrings his hands, teares his haire, is weary of himselfe, knowes not what to doe, and is even angry with *God*, because he cannot finde ease, and is often upon the point to despaire : here I say it will not off, the temptation will not away till it hath done its cure; till, I meane, we finde out, that all that is for our covetousnesse, by which sin wee vex and anger *God*; and therefore hee doth order *Satan* to follow us with wave upon wave, in that sin of uncleannesse which *God* sees will vex us: hee would not have us sit and rest quiet in that sinne of earthlinesse, the worst of the two, and for that it is, that we are terrified with those or some other passions of shame and dishonour.

3. To come (so we are tempted)

Dens utitur
Satana, ut
ministro suo
& tanquam
instrumento
& ita dicitur
efficere
quod finis
minister au-
thoritate
sua roboratus facit.

Vasq. 1. d. 96
c. 10. n. 64.
Ibid. D. 99.
c. 4. n. 22. &
c. 3. n. 9. Can.
Loc. 1. 2. c. 4.
ad. Arg. 7.

Part I.

ted) to some sinnes, we thought our hearts till now had no mind unto: now in this case wee must know, that it is a mercy, and so to bee taken, to let us see and feele that by tentation, when we might justly be suffered to fall into the action it selfe, that we may know, that it was neither in our worth nor in our strength, but only in the preventing grace of God, that wee have stood cleere all this while, and that it must bee, by the same supporting grace of God, that we must stand firme for the time to come.

Look to what is past, present, forward, backward, every way to see what it is for, that we may remove the cause for which wee are thus tempted, and then the tentation will away, even of it selfe, when that is once cured: of all we must beware of Sathans Sophistry, when hee would needs per-
swade

swade us to ease our selves of the vexation by yeelding once or twice, or so, to the sinne in hand, and then no more ; now this is quite against Reason and Experience ; against Reason, for in all morall acts, whether vertuous or vicious (chiefly vicious, because our nature is so strong that way) this is certaine ; when wee once commit it, it doth leave a wonderfull pronenesse to doe it againe : When then Satan saith, doe it, once, and then no more ; no Satan, must we say, should I commit it once, I should bee more earnest to commit it the second time than ever I was the first. Against Experience, for wee doe finde, that when wee once sin a sin, the power of grace and faith doth decay, wee have not that heart to pray against it, and so wee are ready to turne that way againe ; as, put fewell to the fire, it burnes the more, so
doth

Part. I.

doth hee, who thinkes to satisfie the motion to a sinne, by sinning the sin, the onely way to satisfie a lust, is not to satisfie it.

SECT. XII.

3. *The third Generall Rule is, to make use of the Ordinances, to put off the tentation, and they are chiefly two.*

Mar. 14. 68.

1. **P**ayer : *Watch and pray;* Watching is but a preparation to, and a fortification of Prayer : Prayer is a turning of our selves to God, & so turning of us from the tentation ; some turne to some other sinne, as to think of the world when they are tempted to some unpleasing passions : some to that which is lawfull in it selfe, and here they finde some kinde of respite, but the cure is not done
except

Part. I.

except wee doe by prayer come to God, and call unto him, for favour and succour. A man is never overcome in and by the temptation, as long as one can pray against it; the temptation prevayles not till it please, it pleaseeth not, as long as wee can pray in earnest against it. Some for forme doe pray, as (*Augustine* saith) once hee did against the lutt, but would not for any thing part with the profit or pleasure of it as yet, this is to say, rather than to pray a prayer: delight in prayer and in the Lord, and then the temptation doth not delight; wee cannot promise that you shall pray away the suggestion, but the consent and delight you shall. But you will say, I pray, and yet I finde some delight in the sin: what of that? This is the delight of the flesh, which *S. Paul* instancing in himselfe, dares call it a serving the law of sin with

Ego Adole.
scens perie-
ram, a te ca-
stitatem, &
dixeram; da
mihi casti-
tatem, sed
noli modo:
timebam
enim ne me-
cir exau di-
res & cito
sanares; ma-
lebam ex-
pleri, quam
extingui.
Conf. lib. 8.
cap. 7.
Rom. 7. 25.

Part. I.

Tentationi
carnis nun-
quam est
adjuncta
plena victo-
ria : imo
quicumque
tentatur
quoad ali-
quod vinci-
tur, alioquin
non pecca-
ret. Durand.
l. 2. D. 21. q.
2. n. 4.

Rogers.

Trea. 4 c. 16
Rule 4.

with his flesh; but the matter is whether wee doe take delight in that delight, which way the delight of our inward man is carried, as long as wee finde that our delighting in the lust, doth grieve and trouble us more, than the lust it selfe doth. Our case is good, and our prayer is of force: and what if for all that, sinne bee there, yet it raignes not there? and what if worse haunted then when I see my selfe against it than before? It is common to bee worse sicke when we first take our Physick; we thinke of the sinne and the circumstances of it most, when in our prayers we set our selves to aggravate it; and out of that Satan picks matter to delight us with, and when we oppose the lust, the lust then doth most oppose us, and Satan will come upon us then with his greatest impressions, to see if now hee can allure us with some fleshly delight,

delight, then hee calls upon us to give over prayer, that sure our prayer is naught, that wee are naught, that G O D hath no mind to us, that sin hath dominion in us, sith it stirres and prickes most, even then when at prayer : but wee must believe that sith, wee aske according to his will, hee heareth us, wee know that wee have the petitions wee desire of him, what ever wee feele : say our prayers prove an occasion to ripen a disease, when it must ripen ere it will cure; all is to drive us out of all selfe confidence and then the malady will heale. Go then on in praying with perseverance, all manner of prayer, and the end will be, that if we doe not give over to pray, Satan must, and will give over to tempt. The three maine matters I could wish Christians to sue for in their prayers are, 1. Strength to conquer Satan when
he

Ioh. 5. 14, 15
Perk. Cal.
Conf. l. 2.
c. 7.

Part I.

Rom. 1. 3. D.

11. 2. 1. Q. 1.

ad Arg. & D.

25. q. 4.

hee sets upon us with maine force, and plaine violence, and seidge; I know he cannot compell us, for then the sin were his, not ours; but yet for all that hee can and doth with a strong hand drive and make us to consent, and bringeth us to yeeld, and in that sense wee cannot of our selves stand in his hands, when hee comes against us with his power: there is no standing against him and his tentation, except wee be underlaid by the power of G O D; he will wrest a consent from us, and worke us to a delight, doe we what we can (for wee can doe nothing of our selves,) it is out of our hands to bee able to gaine-say him, when hee comes with his authority, and frights us with his power, wee must then pray in the power of G O D, and when wee see *Satan* come roaring like a Lion, cry out and say, helpe, helpe, though it be as much

much as ever wee can doe to speake. If a woman cry she is faultlesse, simply faultlesse ; we are, if we cry as soone as the Satanicall impulsion doth appeare, but in the tentations of the flesh which are sinnes in themselves, there some secret consent goes with them as far as they move and goe ; a woman may, but the will of a man cannot be ravished, because it cannot possibly be forced. *Satan* must by his strength and terrifying draw a consent from us, else we are free and the sin cannot be done, and that he will doe, except we do bespeake by prayer the power of God : But now sith that we have by reason of Gods promise the power of God at command, it is in our selves, if wee want his strength in our soules, it is, because we will not doe so much as aske for it : if we find that he hath given the Will, he will give the Deed, though not ever

Vid Aug. de
Civ. Dei. l. 1
c. 17. 18.

Phil. 2. 13.

Rom. 7. 18.

Part I.

ever answerable to our will ; as we see in *S^c. Paul*, to wil, is present with mee, but how to performe that which is good, I finde not ; that is not answerable to my desire : simply then he doth not deny us all performance, nor such as shall be accepted to our comfort : pray then for strength and Satan will prove but weake, either God will weaken him, or else he will further strengthen us.

2. The next thing wee must pray for, is Wisdome, that we may not bee ignorant of his Wiles, which if we be, he will coozen and cheate us : Sathan comes not ever as a Lion, but rather most an end, like a Serpent, a Fox, with all his art and skill, that hee may circumvent us, and bring his ends together, by reason of our simplicity and folly : wee must up, to the onely wise God by prayer, that he would enrich us, with
the

Part I.

the wisdom that cometh from above: if any man saith *James*, want: What? Wisdom, *Let him aske of God*: but he will not give mee: yes, hee giveth to all: and vvhhat if our wants that way bee great? Why, hee gives liberally: and say vve have bin great sinners, are as unworthy as they that are most, it followes; (he upbraideth no man) hee vwill not hit us in the teeth with old matters: al vvant wisdom, but he that is sensible of his vvant, let him aske and hee shall have vvitt enough, to prevent the Stratagems of the Diuell: the Lord God is too wise for Satan; hee vwill make children of us, if vve set to him hand to hand, our vvitt to his, will come to nothing: looke how a crafty pate, may coozen a child of all that he hath for an apple, or so; 'n like manner, Satan with a toy, will deceive us of our soules, and beguile us of our peace;

Jam 3. 17.
Jam. 1. 5.

Part. I.

2 Tim. 3. 45.

peace; there is then neither wit nor grace in it, for a man to venture on him without prayer to God, for the spirit of wisdom in generall and in particular, (with a speciall straine) for spirituall understanding to bee able to wind out of the policie of the Divell. What with his natural wit, Age, Time, Experience; *Satan* is full of depths and profundities, wee cannot hold our own, if we have no better skil to plead with him than our own: Prayer wil make us wise to salvation, and helpe us to that understanding in the Mysteries of his iniquity, that we shall soone finde him out, and save our selves.

3. The third thing wee are to aske for, is long-suffering; for when *Satan* cannot have his will by Violence nor by Craft, then hee will see what hee can doe by Continuance and meere Importunity: I cannot expresse my

Part I.

On Gal.

Ph. 3. 18.

1 Cor. 10. 13

my self better than in the words of *Martin Luther*: when the divell (saith he) cannot by force overcome those that he tempteth; then seeketh hee to overcome them by long continuance, for hee knoweth that wee bee earthen vessels which cannot long endure, and hold out many knockes and violent strokes.; therefore with long-continuance of tentations, hee overcommeth many, and therefore long-suffering is needfull to wait for the end of those tentations, which the Divell raiseth up against us. So hee, how long wee shall bee put to it to waite, I know not; the best is, if we dy while we are waiting, wee goe to heaven, for such are happy and blessed; but usually and commonly, God gives us an issue here, first or last: wee must then pray that it may bee, and waite with patience till it shall bee, which will bee, and shall

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shall bee in GODS time: hee never comes too loone, nor never stayes too long: Wee say, *Lord how long*: but God saith, in the appointed time; therefore waite and pray: and in some cases, where single prayer will not doe, as in some, it will not, there helpe it with a fast.

Mat. 17. 21.

SECT. 13.

2. *The next Weapon, is the Word, Read, Heard, Meditated.*

Eph. 6. 17.

2 Cor. 10. 4.
Gladius dicitur sermo
divinus, quia
sicut gladius
carnes præ-
cidit, sic &
sermo divi-
nus concu-
piscencias
carnales.
Chrys. in
Mat. Hom. 8

PAUL calls it the sword of the Spirit; a fit instrument for a man to enter into the Combat with: for Satan being a Spirit, our weapons must not bee carnall, but spirituall, and the Word of GOD is the sword of the Spirit; which being had and used, kills up all the
lusts

Part. I.

lusts of the flesh, and hee that
kills sin, doth in a sort kill the di-
vell. A man that is to ride where
theeves may slay him, will bee
sure to have his sword: We are
to passe up and down where we
shall light upon the divell; and
sinfull occasions at every turne;
he is still at the hedge corner as
we travell, he is at home, he is
at Church, he misseeth not a Ser-
mon, hee is the god of this
world, under the great G O D
of Heaven and Earth, as he shall
give way, and there is no place
priviledged from him; we can-
not take sanctuary any where
under Heaven, and therefore we
must ever have the sword of the
Spirit about us, in all readinesse;
we must not onely have it, but
we must have the heart to draw
it, and the skil to use it, we must
be able to fence with this wea-
pon of prooffe, and then the di-
vell will be gone, this two edged
sword will make him runne.

*1 Cor. 4. 4.**Heb. 4. 12.*

I We

Part. I.

Ideo Iesus
omnes has
tentationes
foliis sacris
scripturis
vicit, ut do-
ceret nos sic
pugnare &
vincere. Ca-
jetan in
Mat. 4. &
Iansen. in
Loc.

2 Cor. 10. 4.

We finde that Christ, *Mat. 4.* being at it with the Divell, did not make use of his authority or power, to command, or to force him away, but to sanctifie the use of this weapon to us, stops his mouth with (*thus it is written*) Satan doth vow and sweare our death, therefore it stands us upon, to looke to our heads, and we must not thinke with a few big words of our owne to make this mighty & crafty foe to flye the field, it must be done by the Word of God, which is mighty through God; Satan comes with his Bible too, as wee see, *Mat. 4.* but he doth corrupt and falsifie the Text; the Word used aright sets him going, it hath to back it, the Almighty power of God, and Satan cannot stand before this breath of the Lords nostrils: we deceive our selves, if we thinke that *reason* is of any force, that *inconveniencies* will hold against Satan; to say, shame will

wil follow, danger will come, I shall but create trouble to my selfe; should I kill, or whore, or steale, Satan will come wit. in us for all these; he will set such a glosse on the matter, that we shall think we have greater reason to sin the sinne, than we can show to the contrary: Reason was never appointed or sanctified to this use: dispute but with Satan, and he will to befoole us, that we shall thinke we cannot live, no, nor scarce go to heaven neither, except we sin some sins for a time; or so. Beware then of going that way to worke, we have a better course, that is, to runne to the Word; the Word will doe it, (it is written) will pack him away: but what if he come againe and again with the selfesame tentation, as Sathan both may & doth, why, the same places of the Word will do the deed againe; Satan is not afraid of big lookes and words; cir-

Part. I.
— —*On Gal.*

cles and Holy-water are but
 toyes to him, but it is the Word
 of *God* which makes him avoide;
 Christ we see, did not pray; he
 could have prai'd, I hope, none
 the like; but only the word is his
 defence being thus to grapple &
 enter into duell with the divell;
 I speake not that prayer is not
 of great use. I have set downe
 my minde of that already, but
 that with our prayer must be joy-
 ned the Word, and the Word
 will doe it; and of these two, if
 both by strictnesse of time can-
 not be used, be we sure to make
 use of the Word of *God*: the
 words & experience of *Luther*,
 are just to our purpose, when
 (saith hee) the motions of the
 flesh doe rage; the only remedy
 is to take to us the sword of the
 Spirit, that is, the word of salva-
 tion, and to fight against them,
 which if we do, let us not doubt
 but we shal obtaine the victory,
 although so long as the battell
 endureth,

endureth, wee feele quite the contrary : but let the Word out of sight, and there is no help nor counsell remaining; of this that (I say) I my selfe have good experience; I have suffered many great passions, and the same also very great and vehement, but so soone as I laid hold of any place of Scripture, and staid my selfe upon it, as upon my chiefe Anchor-hold, straightwayes my temptation did vanish away, which without the word it had bin impossible for me to endure any little space, and much lesse to overcome them. Thus *Luther*; A brave speech, and fitting the Author of it: Learne of him to have our Bible at command, and Satan dares not stay. I speak not, as though we were to turne the Text of Scripture into a charme, as though to repeat a place by rote, and in a heartlesse manner, would prove a bug-bear to Satan. No, no, Satan hath got-

Part I.

*Wier. de
praestig. Dx-
mon. l. 5. c. 4
Phil. 2. 16.*

*Heb. 4. 13,
14.*

ten much amongst the superstitious and ignorant, by that conceit; but the Word must be held out by faith: it was not so much *Scanderbegs* sword, as his arme that held it, which gave him such victories; it is the hand of faith, and of the Spirit by which the Word of God is held out, which doth the deed; wherefore wee see what reason wee have, sith we have such an adversary, who is (though not simply every where) yet in every place wher we be, he is, or some of his angels are: great reason I say there is, that we should bee expert in the word of righteousness, to have places at our fingers ends ready to draw out as occasions shall require, that we may have a fit & a pat place to meete with the severall impulsions of the flesh, and objections of the Divell: there is neither sin nor tentatiō, neither inward corruption nor outward motion,

Part I.

Omnis mor-
bus animæ
habet in
scripturis
medica men-
tum suum,
Aug. in
Psal. 36.
Ioh. 5. 39.
De verb.
Isaie, vidi
Dominum,
Hom. 3.

motion, but the Word hath a
soveraigne remedy for it, to be
fitted in a peculiar sort to the
nature of the disease; it is not
for nothing that we are com-
manded to *Search the Scrip-
tures*, and as *Crysostome* often
notes, as men doe in Mines for
gold, & the rather, because here
is all gold, and no drosse; and as
there is an art in mining for
gold; so there is an holy skill to
find out golden places fit for our
present purpose: and thus a god-
ly wise Christian, say he be often
in the fire, yet he is like the burn-
ing bush, never consumed, and
why? because one place or other
of the word comes in to his suc-
cour; the particulars that wee
are to follow are three.

I We must have ready the
precept, and statute of God for-
bidding the sinne to which wee
are solicited, as say it be to Sab-
bath breaking, then say, it is
written, Thou shalt keepe holy

Part I.

the Sabbath day ; or to murder ones selfe, or some other, say, it is written, Thou shalt not kill ; or to uncleannesse, urge the place, avoid Satan it is written, Thou shalt not commit adultery, and so, Thou shalt not steale, and the like in the speciall branches of every Commandement.

2 We must have at hand the *promise* too, that in case we consent and obey not, and refuse the Divels offer, we shall have comfort here, and heaven hereafter. The divel will come with his hands full of glorious proffers, but wee must out of the Word, set against him the faire and certaine, and goodly promises of the word, as there is no sin but we shall find one promise or other made in plaine termes to us, if wee resist it ; resist the divel, and God wil draw neere to you : he offers the kingdomes of the world, and the glory of them ; God offers the kingdome of

Part I.

of heaven and the glory of it.

3 The *threatning*, that if we yeeld, we endanger all, that we do subject our selves to the curse of God ; say we doe beleeeve the Commandement, yet except we doe beleeeve the threatning, and do set the commination against the tentation, we are not like, nor sure to hold ; here *Eve* lost her selfe ; in whose losse we all naturally lost our selves ; the commandement shee did hold, that shee was not to eate of the forbidden fruit ; but now for the threatning, that in the day shee did eat thereof, she should dye the death, there she came short, and so yeelded : that she was quick and strict in the precept, it is plaine by the words of the Text ; for whereas it is in the charge of the Lord, of the Tree of Knowledge, of good and evill, Thou shalt not eate of it ; *Eve* having occasion to urge this divine prohibition, doth

I 5

not

Gen. 2. 17.

Part I.

Gen. 3. 3.

Par. in
Gen. 3. 3.

not onely say, that God said, Ye shall not eate of it, but to shew her pious minde to the mandat of the Lord, she saith more, and addeth, yee shall not touch it; which words we find not in the letter of that Law, but when it came to the commination, yee shall dye the death: Satan was too hard for her, and put her off from that, and so she fell; perhaps she halted in adding to the Lords words, for *Iehovah* had forbid them to eat it, but he did no where forbid them to touch it, yet this shewes, that therein she was strict, and more strict than the words will beare; but for the threatning, where God said, ye shall dye, she falters, and hath it thus, lest ye dye: and for certaine, when we do not keep to the threatning, wee shall not hold our selves to the Commandement: it goes with us as it did with our first fathers, a want of holding the threatning fast, did cast

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cast them downe; and if we be short there, and doe not oppose the threatning, wee cannot stand: as soone as ever Satan is at us to yeelde to our lust, say (no) it is forbidden by God: let it be to Adultery; answer, it is written, thou shalt not commit adultery; then adde to the prohibition the commination, Adulterers and Fornicators God will judge. I must not, I am forbidden, I dare not yeeld, if I do, I shal dye the death, I shal damne, and so Satan hath his answer.

Heb. 13. 4.

SECT. 14.

The last generall Rule wee propose, is, to aske helpe of other men.

AND the directions which come in here to bee set downe, are these. I. Never to let any man know what the matter is,

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is, if by any meanes we can have comfort from God, acquaint no man with it; if we can get him to doe the cure in ordinary matters, see what the use of ordinary prayer will doe; in cases extraordinary, stretch our strength to the most, that our prayers may be strong and long, let us wing them with faith, and with a fast, that they may up to the bosome of the Father: To say, I have prayed and can finde no ease, and therefore I will make use of a friend, is not ever enough; but I have prayed, fasted, and waited too, as long as ever I can, and yet it will not come; then we must to some friend, but till then, till we have tried the utmost, I could wish men to secret their tentations from all the world: God will not take himselfe to be wel used for us to go to others, when we may have it for the comming at his hands, with comfort and encourage-

encouragement. A father loves not a child should run to neighbours for physick, when he may have it of him; besides it is sweetest, when we have it immediately from the hands of **G O D** our Father: when a child is sick, the same cordiall or sweet meat sent by a servant is not so accepted, as when Father or mother brings it and gives it, with their owne hands; we see many must have mother give it, else they will not take it: so it is with us, it cannot but be best welcome, when **G O D** doth give us our comforts with his owne hands, and tel us good tydings of peace & mercy with his own mouth; And againe, we do not conceive how it will wound our hearts, that we have let any man know our state and case, when we are come to our selves againe: If so be then we finde and conceive that all might have beene well, and the cure done betwixt **God** and

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and our selvs, without the knowledge of any man, the trouble that way because we have revealed it, many times wounds more than ever the tentation did, and some have even wished them dead & fairely buried, to whom in times of their heavinesse they have broken their mindes; and therefore the counsell I give, is, first, to try all meanes, to use all patience, to watch, to pray, to fast, to wait, and if God at any time wil come in with comfort, let him doe all, and have all the praise, we hiding our griefs from all the world; in great inward sorrows we are too apt to open our selvs more than needs, therefore this counsell is in season.

2. See whether we can cure our selves (as thus) what would I say to, or think of another, should he come to me with my very complaint, the same, say we to our selves, & see what it will do. 3. When all will not do, and we finde

find that *God* doth look straying yet; and we can hold no longer, then we must know, that *God* doth call us to vent and open our griefe to some one or other; now the griefe must be opened, *God* doth call us to a free discovery of our selves to another, and without we do break open the matter, the end is not like to be good. *S. Iames, Confesse your sins one to another, and pray one for another, and there shall be an healing*; and in this case, without this mutuall and reciprocall confession, there shall not be an healing; I know *God* could make all wel without this, but he will not: there is a naturall reason, why we finde ease by this venting, because it doth open the sore and make it as it were run, & so there comes some ease, but the spiritual cause is it, w^{ch} carries it, and it is because *God* will have a communion of Saints amongst us; he will not have us straying
one

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one to another, and he knowes that by curing another, we cure our selves, & upon that it is, that the pain of the soule in this case doth not, nor shall not slake, till we have acquainted one or other with our case; so we see that though the party to whom wee confesse, say no more to us than we knew before; yet the very venting brings some ease: Satan I know cannot abide this, for few ever open all, but there is a remedy, and his tentation is at an end, and therefore he urgeth hard upon the point; to hinder us by al means from telling any body: What (saith he) it wil all the Countrey over; he will tell his friend, and that friend another friend, and out it will, and thou art either shamed or undone for ever. Indeed, when *God* doth not cal us to this, it is dangerous to tell our veriest friend; for though he be our friend, yet commonly we are not his confident

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fidest friend, but he hath some other, & he must know it under *benedicite*, and then he is sick, til his friend knowes it too; who is commonly some third man, and so there is great danger that it will abroad; wherefore if we can do up our matters by telling God alone, let no man know: but now when we have tried and it will not be, then say, God hath called me to out with it, and out with it I must, and will live by faith, that God will make them keep my counsell; or if they doe not, yet shame me no shames, I will follow God, and confesse I will, what ever comes of it: and here we must know that when we find a great disposition in us, to keep it from al the world; that then Satan means us some great danger, and therefore he will fill our heads, with a thousand Proclamations of shames and dangers, and al to make us keepe all close to our owne undoing and ruine,

The way to have our secrets kept, is not to keep them but to reveale them. Vid. Hook on Act. 2. 37. p. 243.

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ruine, say then, I know by this, that great hurt comes by my hiding, and great good is to be had by my confessing, in that I finde my selfe so unwilling to confesse it to men, and therefore because I find my self so loth, I will sure confesse. I see, I must tell it somebody, else al wil be naught, there lyes danger, eise Sathan would not keep such adoe at me to hide it, and by no meanes to disclose it to any man living. I thinke I may say it, that never any who disclosed all to some godly friend did ever yet miscarry; but many who out of some conceits, or by reason of the power of Satan, cannot be brought to open the veine, after long languishing, have made away themselves; when then we find a great unwillingnes (after we have bin with God) to let any man know our minde, say there is a mischief meant to me by Satan; I know by this, in that
it

it is so sore against my will to disclose, & therefore to prevent the worst, I will break thorow, and out of hand confesse to some friend; and in our confessing, we must confesse all that paines our soules: in telling Phyitians we must leave nothing materiall as touching our disease, that will endanger all; so we must not tel some peeces onely, but for the substance and circumstances, all that is to the purpose we must discover, else a naile, a stub left in the conscience will hold the fire burning; many have undone themselves by this, in that they have left some main matter out: by maine matter I meane, that which turnes the conscience out of its peace: thinke not that we would have Christians run up and downe to Preachers for every thing that moves in the conscience: hee makes worke, who will to the Physitian for every stitch and atch: but

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Pro. 18. 19.

but when the trouble of mind is such, that it wounds the conscience (as *Salomons* phrase is, and every sore is not a wound you know) when it doth so distresse the heart of man, that he cannot enjoy God, cannot doe his duty as a Christian, nor enjoy himselfe, cannot live in his calling as a Man; then it is high time, first to make up to God, & if we be kept off there, then to make out to man: when then we finde it such a burthen to the conscience that we cannot stand under it, (*For a wounded spirit who can beare?*) there dispute no longer but away to some other; now for the choice we must make.

I First, if all circumstances concur, let it be some godly and learned Minister, for though that another speake the same words of comfort, yet they will sound better out of his mouth, and it is his office, and he hath a more particular promise that his
words

words shall prosper; every thing workes much; what as it is taken: what he saith becaule he is a Minister, will be better taken, and digest better with our consciences? so we find in *Iob*, that it is principally and usually the Messenger, the Interpreter, the one of a thousand that doth it.

2 If wee see that a Minister cannot be had, or not trusted, or not comfortably used, any godly Christian will serve: *S. James* saith, to private men; *Confesse your sins one to another, & pray one for another*: Writing, and speaking to private Christians, he doth not tye us to any auricular confession to the Priest, for then the Priest were also by the place in *S. James*, bound to confesse to private men also; for here is a mutuall confessing one to another, and here they are to pray one for another, which cannot bee to *absolve*: for if to pray were to absolve, then

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Scor. Sent.
 l. 4. D. 17. q.
 1. Aug.
 Conf. l. 10.
 c. 3. Amb.
 Ser. 2. in
 Psal. 119.
 807. Hist.
 l. 7. c. 16.

Ad seipfos
 adhibent
 medici, &
 groti medi-
 cos alios.
 Arist. polit.
 l. 3. c. 12.

then their Laity hath as great authority (by that place) to absolve their Priests, as their Priests their Laity: but to passe them, we say, that a private man may serve as well, & sometimes better, to let us see that all is from God, and from his grace alone; a simple Christian man or woman shall do it by speaking a few plaine words out of the Scripture, when many great Divines have bin used, & can make nothing of it; as sometimes when the Chirurghion gives the cure over; some woman makes the party whole as a fish: and what if wee our selves, can at other times say as much or more than he can, yet we must use Gods way; he is a stander by, and sees more than we can, in and by our selves, and no man is so fit a Physitian of himselfe, whether soule or body; but whether it be Minister or private Christian, who is used, the care must be that

a wise choise be made, and for our choice, let the party be some godly humble man, & one who hath bin in the fire himselſe, and then he will (as he ſees it to bee his duty) confeſſe the ſame or the like to us, and comfort us with the comfort, hee himſelſe hath bin comforted by. Take a man of whom we have the opinion, that he is the ſure ſervant of God, and then when we find by his free confeſſion to us, that he hath had the ſame or worſe corruptions & tentations, then we ſhall ſoone joyne hand with him, and ſay that for all this, we may be the ſervants of God too, and that wee ſhall ſee day, and comfort again; and then we will waite with content and comfort, as the watchman doth for the light, becauſe hee knowes, that be it never ſo darke, it will be day againe: when wee have an aſſurance for the preſent, that when we are at the worſt, wee
are

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are the servants of God, and that we shall in good time be as well and as comfortable as ever wee were; as we see by experience in our friend, whom now wee make our confessor, and Physitian, it is easie for us, then to possesse our soules with quiet and comfort.

Another thing that we are to look to, is, that he be a man who can and will keep our counsell; for if he be a blab, the more we conjure him al secrecy, the more sick he will be (like those in the Gospel) to out with it al abroad; and it may be he would keepe counsell better if we did not binde him: and by the way I could wish, that whomsoever we make use of, that we be not too too strict to binde them to secrecy (except in some things the danger be so great that there may bee need of an oath) for it is our nature, the more wee are kept from a thing, the more earnest

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earnest wee are after it, and therefore too too severe termes that way, are not so fit. Well, wee must then doe what wee can, to chuse out a man that can hold; and herein I thinke we shall doe wisely to doe as they doe, who doe try a new vessell, provē it with Water first, before they trust it with Wine; thus we shall do well and wisely to sound them, with some lesser matters, and if we finde them wanting in secrecie there, then trust them no further; some cautions are delivered here, as that wee meddle not with men who are full of tongue, of a talkative disposition, for such cannot hold for their lives: nor such as can keep nothing from their Wives or Husbands (for women may bee siter, and in some cases make use of women rather than men) nor such as be of an inquisitive disposition; a man willing to

Pro. II. 12.

Part I.

Epistola
non erubel-
cit. Cic.
epist. l. 5. ep.
12. Lucceio

Percussio-
torem fugi-
to, nam gar-
rius idem
est.
Hor. lib. 1
Epist.

fish out our counsells, is not a likely man to keepe our counsells; indeed, if wee come to a man of purpose, to reveale our selves, and when wee come to the Tooth-drawer, our teeth leave aking for a time: if the tentation withdraw for the present, or that we are so oppressed that wee cannot utter; in this case, the friend shall doe full wisely to pierce us, to draw it out of us, to bid us write our minde, lay it down, and leave it behinde us, but except in some cases, as these; the man who hath this in him, that hee is desirous to know our minde, who doth even itch after our secrets, busie and inquisitive to know what ailes us, almost whether we will or not; that man is not to bee used, he will ten to one, tell it to one or other: look out then for a man godly, wise, secret, one who hath been sick of the same, or the like himselte,

an

Part I.

an experienced man in himselfe and others, a Physitian in practice, and a friend too, bolome friend ; and if wee have him a *David*, a *Jonathan*, a sworne-brother, a still, grave, sober spirited, and humble-minded man, then confesse to him and spare not, confesse to him and feare nothing ; and when wee have so done, let us not distrust but wee shall see a good end ; and when wee have spoken our minde to one or two, and wee have our comfort under two or three witnesses, let's not out with it to any body else in the world ; I know spiritual sorrowes are apt to vent themselves when once wee beginne, for when wee finde a little ease by opening the sore to one, we thinke that the more wee open it, the more ease we shall have, and so wee are in danger to shew our case to all wee meet : and here Satan hath a Stratagem

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EPI. II. 13.

that when hee sees he cannot make us secret our matters from a friend, then hee will urge us to out with it to all, and after wound us with a sore and heavy tentation, that now wee have shamed our selves for ever; and therefore my counsell here is, that when wee have found a faithfull friend, that then wee begin and end with him, except wee call in one or two at the most, to have the matter under the teste of two or three witnesses; and before I leave the particular, I must make bold to call upon such, as are made Physicians to the soules of their friend, to make use of these things.

I. That they bee not over-earnest to fish out mens secrets, for if wee meane honesty and secrecy, they are more bound to us, that wee will heare them, than we, that they will tell us,
for

for wee are thereby, bound to one great duty more than wee were, and that is to keepe secrecy.

2. Wee must bee willing to be made use of by men, as well as by women, by poore, as well as by rich. For as one speakes, who was of great experience this way; there lyes a great corruption in it, when we find our selves more ready, to take the confessions of Women, than of Men, of young Women, than of old, of faire than of foule, of Gentlemen, and rich men, than of poore: and which we must see that wee humble for and avoid, and bee rather for the poore than the rich, for Men than Women, &c.

3. By all meanes wee must keepe counsell, except the matter stand so, that wee sinne in keeping close their secrets; and here if wee have cause to doubt any thing, as though his secrets

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would be pernicious, wee shall doe well to tell him, that if he aske for counse's sake, that then wee will heare him ; but if that he have a farther intent and his plot bee dangerous, assure him we will breake friendship with him ; and rather lose a friend of him, than keepe his sinfull secrets, and lose a friend of God : but if it may be done, then by all meanes keepe it from all, and chiefeſt of al, ſome ſecrets of the Wife from the Husband, of the Husband from the Wife.

4. Confesse againe to them when we our selves have beene healed of the like; and say I was sick of the same disease, and by taking such or such things, by using my selfe to these or those courses, I was cured, and am as comfortable as ever I was in all my life : yee would not beleieve how this will settle the heart of a poore Christian, who hath a good opinion of us and our sincerity :

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cerity : doe not stand thinking, that they will never think well of us againe, if they doe not, an happy losse, if we may thereby bring them to peace and comfort ; but the truth is, these are but fancies. If a man have a calling from God for the good of mens soules, to open all his heart in the sight of all the Parish, men will thinke never the worse of him, but the better ; and indeed we can confesse nothing one to another, but what we may in a manner know one by another before hand, sith we have all one and the same heart, cut out of the same rock, of the same complexion and disposition, as touching our lust and Originall sinne, and therefore if they confesse to us, to have comfort from us, we *may* do well to tell them our sins and errours in a mutuall manner, as they doe their wounds to us.

5. We must pittie them and

K 4

pray

Cartw. in
Iam. 5. v. 16.

Part I.

*Gal. 6. 2.**1am. 5. 16.*

pray for them, and help to carry their burdens : we of our selves can doe nothing, but wee must commend their state and case to God ; as a man is to pray for himselfe, so wee are to pray to God for him, and *the prayer of a righteous man availeth much, and is of force* : where many may fitly come together in prayer, the more the better : but in this case of secrecy, one onely is made acquainted with the matter, and in this matter, the prayer of one righteous man shall doe the deed ; for it is not the worth or force of prayer, but the promise of GOD which is all in all, here wee have a promise, and by vertue of that promise the prayer of one will carry it.

Sect.

SECT. XV.

*The generall Rules after the
Tentation is over.*

I. **W**E must not be cozened so as to think the tentation is resisted and conquered, when it is not, nor yet suffer our selves by Satans deceit, and that of our owne hearts, to bee made beleieve it is not conquered, when it is: sometimes Satan doth for a time withdraw himselfe, he may, and doth in skill, cease to solicit; and lust may sit still for a space, and all to lull us a sleepe, as though all were done, when nothing is done, as though all were killed, when it is as live as ever it was. The tempter will come, and bring seven worse with him than before; and our lust will come againe, and take us at some advantage, and doe us

Rules after
tentation.

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Expecto
cum magno
fœnore vi-
tia reditura,
quæ nunc
scio cessare,
non decisse.
Sen. ep. 25.

us a spoile : in case wee thinke the tentation ended, when there is a politicke giving over to bite for a season onely : What must we doe, to know when the ceasing is, because the tentation is conquered, and when it is only by withdrawment for a time ? Many things might here be said ; that which satisfies is to affirme, that if wee have taken paines, used Gods means, waited Gods time, then the worke is done as it should be ; but if meanes, or all ordinary meanes to bee had have not beene used, wee have not set God and prayer, against the motion : if we find that the lust is gone, we know not how on a sudden, no sooner come almost but gone, here is cause of suspicion, to feare that all is but a practise of our great enemy, a purpose to rocke us in security, that hee may come and take us in the same sinne or some other, when we least thinke of it, and
stand

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stand unprepared. Again, if we finde no good fruits and effects to follow, no good to come of it to our heart and life, that we are no more humble, no more (if not lesse) spirituall than before; here is great doubt that the temptation is gone the wrong way; for if wee doe drive this Divell away by Gods meanes, which are spirituall, as prayer, reading, watching; spirituall seed-corne, will leave behind it, some spirituall fruit; prayers, and holy exercises use not to be lost, they fall not in the dust, but mortifie, and sanctifie, they both must and do: and therefore if we finde ease, but not grace, some quiet, but not the quiet fruit of righteousness; for all that I know, as good the temptation had stayed, as depart thus. But if we find that wee have not onely a bare freedome from the stir and power of the temptation; but the temptation is over, and good, is

Heb. 12. 11.

Part I.

is left behinde, more modest, humble, fearefull of sinne, carefull of God; then the worke is done by God, and we have our comfort: when a man then doth finde some respite by turning his thoughts over to thinke of the world, that this or that is to be got or saved, be let or sold; here or there is a purchase to bee made; this is not Gods cure, but if the liberty we now have, over we had, bee made ours by turning to GOD and his wayes, then wee may boldly tell our selves, and bid our consciences rest upon it, that we have gone the right way to work, and that there is no mistake in the matter: and as we must not thinke we have it, when we have it not; so we must not thinke we have it not, when indeed and in truth wee have. Satan doth play on both sides, and his devices, to coozen us of our comfort this way are many: what saith he, all
this

Part. I.

this is nothing but a forbearing of old and wonted occasions, and a wicked man may do this; indeed, wee must not lay the fault on the occasion, as the Tippler doth on drink, that it is made so strong; and the Glutton on his fare, it is so choice, that who can chooise but feed by the belly, for the creatures are no kind of cause. Before the Flood, when men did (as great Divines conceive) drinke water and feed upon plants; wee see there was a world of abominations, and therefore wee must lay the fault on our lusts within, not on the occasions without: yet this I say, that if a man finde, that by the use of prayer and the word, a man doth in conscience and with constancy shunne all the occasions of that sinne, which heretofore hee neither could nor would; there is a cure wrought, for a brut in some fit, an unregenerate man may

*Chrys. in
Gen. 9. hom.
29. Rain
Apol. Thes.
Sect. 33.*

Part. I.

may ; but to do it still, alwayes, for ever hereafter : thus to do is a signe of power of grace ; and after constancy vvee must see that vvee doe it in conscience, that vvee doe not avoid the thing or person, vvhich were to us occasions of sinning out of hatred, to the person or to the thing, but to the sinne ; that our stomacke doth not rule at them, as they are such or such things materially, but formally as they are to us occasions of offending, and that by reason of corruption, not in them, but in us : Hee that can doe that, that man may say that Sathan lyes vvhether hee tels him, that a vicked man may surcease, by hiding himselfe from his old occasions : for in this sense, nothing but grace and the spirit, and some power of the HOLY GHOST, can make a man shake off his old occasions : a man in his sins vwill bee so far from refusing occasions when they

they come in his way, that hee will look and make after them, and have them hee vwill, if hee may have them for love or money. An hungry man, vwill thorow stone vvals for meate; so where the love and raigne of sin is, there a man vwill and must breake thorow fire and water to have his desires finished; the occasions of that sinne he must and vwill follow, what ever come of it: I say it, that nothing but grace, can make a man abstain from the occasions of sinne vwhen hee is tempted; when not tempted, the matter is not so much, and some men without the strength of grace may forbear, but when the tentation is up, and the passion is on fire, though a man dye, and (without Gods mercy) damne in the place, hee cannot possibly forbear vvithout the force of the spirit: I dare affirme it, that hee that can, and doth, in the order

Part. I.

der and manner I have set down either put the occasion from him, or himselfe from the occasion of a sin hee hath beene and is tempted unto, that man hath made an acceptable conquest of that lust: and wee doe wrong our selves I cannot say how much, vwhen we suffer Satan to perswade us the contrary. The next thing wee are to looke to, is, that we doe not coozen and deceive our selves, so as to thinke wee have not overcome the tentation: Why? Because we are not rid of evill thoughts: it is conquest enough, that evill thoughts are borne as a burthen, and that lust and Satan for their hearts are not able to bring it any further than thoughts. I know God could if hee would, and would if hee saw it good and fit, take away the swarme of evill thoughts; but for our good they are suffered to flye up and downe in our imaginations,

nations, not onely to humble us, for as the thoughts are, so we should be if we were let alone; they show our nature, and when wee are come to some practice and growth, wee are then apt to heave up with conceits of our selves above what is written, to thinke that wee are not as other men are, and therefore to prevent and discover the malady, evill thoughts are left in us, to remember us what wee are of our selves; as also that by feeling the thoughts stirring within, and praying against them, we may bee kept from acting the sinne it selfe, in the deed: This must bee borne, for wee must know that our inward lust, ever foameth out a loathsome fume, (loathsome I say, even to the naturall conscience of a man) and would if it were possible defile (as one notes) the very regenerate part; sin is to be in us till we dye, and therefore

*Green-
ham.*

Part I.*Rom. 7. 22.*

therefore evill motions, suggestions, and delusions of Satan must be borne vvithall: the help is, that wee doe delight in the law of GOD, as touching the Inner man; and vvhat if vve see them to bee more than they were before, it is because our light is more, our sight is clearer, our spirituall sense quicker; so that if vvee have by prayer wonne the delight and consent away from sin, the more grace wee have, the more sinnes wee have not; but the more sinnes wee see, for that if *God* should have let us see the sinnes heretofore, when vve had little or no grace, vvwhich vve see now, we then must needs have despaired, wee could not have borne it, it being a great vvorke and power of grace, to be able to stand before the sight of our sinnes: and againe, wee can discerne more corruption now, than vve could then, because our eyes are now
more

more open, wee must not goe about, then to conclude against the haire : that sure the victory is not got, because wee see, and feele (perhaps) more evill thoughts, or our evill thoughts to stirre more than before ; alas, did we not feele them, and the burthen of them, we would never care to come to GOD, to have them done away : and therefore it is rather an argument, that the conquest is comfortably made, and that the Lord doth intend us a good turne, even to helpe us away with our lust, more and more every day, for that wee finde that our lusts doe burthen us, and appeare in their odious colours more and more every day: make not that then an argument against us, which is rather for us : and say in that I finde it, and feele it more and worse but I hate it more, I delight in it lesse, I consent not at all ; this
is

Part I.

Despaire
not after a
fall.

is sufficient for our comfort for the present, and that man who hath gone thus far, may well be said to overcome the temptation.

2. The second thing to be considered of, after the temptation, is, that in case we doe catch a fall, and the tempter without, lust within, doe blow and push us downe, yet wee must not make the matter worse by despairing; for to despaire is a greater fall, than the fall it selfe; this were to leape into the fire, to save our selves from the flame: I know a godly man can never utterly despaire, there is still a seed in him, and where faith is, there is some hope, where hope is, there is not a totall despaire; but doubt wee do faith *S. Paul*, yet not despair, and such doubtings we have, as do make our life uncomfortable and some degrees of despaire we do admit, and for every degree of despaire that we do suck in

2 Cor. 4. 8.

Part I.

in, we do suffer the losse of a degree of comfort : wherefore we must hold out against thoughts and propositions tending to despaire : rise with *David*, rise with *Peter*, and grow better after than before the maine push is given, because wee sinne after knowledge, so did these two Worthies, and they are in heaven and died for al that in peace and honour. *Dauids* conscience when he came to dy, was troubled about a lesser matter, I mean the cases of *Shimei* and *Joab*: as for his bloud and murther, not a word, why? because he had made a thorow-peace with God, for those sins in his life and health-time, he had compounded with his Iudge : let us doe so in any hand, resist, hold out, doe and suffer any thing, rather than sin : but if Satan hath gone beyond us, lye not in sin, up againe ; it is not death to commit sin, but it is, to lye in sinne ; repentance doth

Part. I.

Sicut hi qui
habent in-
c'usam in-
tus escam
indigestam
aut humoris
aut phleg-
monis sto-
macho gra-
viter & mo-
leste conve-
nientem, si
vomuerint
relevantur :
ita etiam si
qui pecca-
verint, si
quid reti-
nent in se
peccatum
intrinsicus
urgetur, &
propemo-
dum suffo-
cantur a
phlegmone,
&c.

Orig. in Pl.
31. & Hier.
in Eccl. c. 10
Terē Estate
of a Christi-
an Sect. 16.
Pigeat sane
peccare
rursus, &c.
Tertul.
De penit.
c. 7.

doth give the soule a vomit, up comes all againe ; it shoves great love in G O D, and great faith in us, to rise up againe out of great fals, and when up once, then fortifie our selves we must against relapses : there is a secret depth of trouble in minde will follow, if after our rising wee fall againe into the same or the like offence, this will cost deare : but yet by the way I as- firme, that this may befall the child of God. In the story of the Judges, the Church up and downe did sin the sin of Idola- try ; repented, and yet fell : a- gain and againe : and this were to un-church the Church of the Jewes, to say, that Gods people cannot doe that sin after repen- tance which they did doe be- fore. And who can thinke, that *Abraham* did not repent of that his sin in the matter of *Sarah* ? yet upon the next occasion, hee sinned the very sinne againe: and
was

Part I.

was not that a grosse sin, to tell a tale as hee did, to lay his Wife open to Adultery to save his life? which many heathens would rather have lost their lives than have endured, and what? to make a bargain, that not for once or so, but where ever wee come, doe thou say, thou art my sister. If this were not in substance, in circumstance a grosse sin, I know not what is: they did as it were consent unto it; and that *Abraham* finding so strange a deliverance by God, as he did, repented not, were straying; and yet after, he fell into the very same sinne againe: and one dares say, that *David* committed adultery often, because he took *Bethsheba* and had fixe wives besides, and ten Concubines: and for murther, deny it who can, that *David* went far, when hee said and swore that he would be the death of *Nabal*, and all his innocent

Gen. 20. 30.

Perk. Con-
flict of Sa-
tan with a
strong Chri-
stian.

Part. I.

Vid. *Park.*
Cas. Consc.
 lib. 1. c. 11.
 Sect. 1. pag.
 284. *Latina*
Edit.

nocent family, wherein was a godly and right vertuous Wife, and some religious servants: this was a grosse sin, and what if hee did not act the deed? No thanks to him; he was resolved if ever man were: and yet after he fell into the foule murder of *Uriah*; the Church in *Nehemiah* and *Ezra* fell the second time, after solemne repentance, into the grosse fact of having strange Wives: and for the word, we have nothing against it, God will forgive us seventy times, that is, infinite times; a certaine number being put for an uncertaine: me thinkes it is a sinfull limiting the holy one of Israel in his free and infinite mercies; of Christ our redeemer in his merits, to say the contrary, as though God did forgive us, because wee have done the grosse sin, but once after we are in Christ; and for reasons, I propose but these. 1. What
 ever

Part. I.

ever sinne wee may repent of, that God may and will pardon: but the sinne of falling againe after repentance into the selfe-same great offence, is a fault that a man may repent of, which I thus prove; because it is not (the) sinne against the Holy Ghost, for there is no sinne, but that sinne which doth exclude repentance: and that every grosse sin done after true repentance, coulde not be the sinne against the Holy Ghost, I need not prove, because no man can or will affirme it. 2. Tis on all hands granted, that a man may fall into some other grosse sin, but not, say they, into the same: But of this they neither can nor doe give good reason, there being no place in the Word, nor any ground in the nature of faith, or of repentance; but that a man may as well fall into the same grosse sinne as another as great; because that another sin

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as

Part. I.

Prin. per-
pet. p. 3. 5.

Vitia Ferina.

as great, is as contrary to the habit of grace & act of repentance as the same. 3. What may stand with the grace of God, that a godly man may doe; but to sin the same grosse sin after repentance, is not incompatible with the grace of God, *as now it is in us*; for what may stand with Christ, may stand with grace. It is written, that one act of sin cannot destroy the habit of grace, as though many might: indeed one act of a great and foule fault hath done it; as we see in the Angels fall in heaven; & the fall of *Adam* in Paradise, in whom one act did cast out grace; their grace being not the grace of Christ, the grace of justification: and Philosophers hold it, in some bestiall vices: but now as the case stands with us, to double that act againe and often, and I cannot say how often, cannot of it selfe thrust a man out of Christ: why? Because

cause wee are kept in him, and his graces in us, by the power of God and the spirit of Christ: now for a man to say, to sin such a sin we treat of, cannot stand with grace in us, sith that grace is kept in by the power of God & of Christ, is to me uncomfortable divinity. 4. That doctrine cannot hold, which leaves the conscience of man without a stay, and so doth this: when a man shall be set on the rack for ever, that he is not in Christ, and why? Because he doth sinne the same grosse sin after true repentance, or at least, that his repentance was not true; & if I were not a true Christian, I know not when I shall be; and if this my repentance were not true; I feare I shall never repent aright. It must be held against all true repentance, or else there can be no state of the question made: for true repentance hath a breadth with it, and doth ad-

Part. I.

mit of degrees: and if they say that when a man hath attained to a great measure of repentance, then it will carry it for him, that he shall never sin the same grosse sin againe. Here the heart of a man can finde no footing, because by this their assertion, no man can possibly set downe, when a man hath attained to the point and degree of true repentance, and therefore they must affirme it of any true repentance; that whosoever hath truly in the least degree, and measure repented for a grosse sin, shall never while he lives, commit the same againe; and if he doe, then as yet he is not, nor never yet was in Christ; which is a tenet very uncomfortable, and no way agreeable with the sweet principles of the covenant of grace, and the free and infinite mercies of God, proposed to us in the Gospell. Lastly, this cannot stand, because no
man

Part I.

man can satisfie the conscience of man, when the sinne he hath committed is, or is not a grosse sin. They say that a man may sin smaller sins of infirmity againe and again after repentance, and I say, that there can be no sound reason, why a man may not after his repentance doe the same grosse sin again, as well as an infirmity humbled for, and repented of. But to passe that, the thing I urge, is, that it passeth the skill I thinke of any man living, to set me downe a limit, that so far I may go, and my sin is but an infirmity, but if I goe a point further, that then it is a grosse sin; for if I may step one degree and point further, and yet my sin be an infirmity still, then I say, why not another degree further? and so, why not another, and so another, & who can say, when and where we must stay? The conscience of a man in perplexity, must have a rocke to

L 3 settle

Part I.

Forma dat
nomen &
efic.

settle upon, but when it is a grosse sinne, and when it is not, cannot be punctually defined; circumstances after the case, and many sins of the first table, are grosse and great enough, which yet to many of us are accounted as no such sins: many determine a grosse sin from the matter, but the forme is it that chiefly gives name and nature to a sin, and the manner is the forme of a sin, rather than the matter: and hence sometimes when the matter is not so great, yet the manner may be such, that it may well go for a grosse sin: the only reason that ever I heard is, for that after a man comes to repent of a foule fault, a mans sorrow is so great, he feeses such smart, that he will never come there again, because he will drinke of that bitter cup no more. Tis true that such a man will goe his wayes, and do so no more if he can do withall; but I hope our Divinity tels us, that

that what ever our sorrowes hath beene, how much soever the griefe was; yet except God doe keepe us, the remembrance of former compunctions cannot preserve us, when the wind and Sun, the occasion and tentation do meet. Now show me a place that hath in it a promise, that when our greefe hath beene so great, that then God will preserve us from ever falling into the same fault: I know God doth so tender us, that he useth not to let us come to that passe againe, and he makes our fits of former sorrow, a meanes throw his blessing for to preserve us; but that a godly man shall ever be so preserved, is besides the Text I thinke. Againe, I desire prooffe, that still an end a regenerate man doth, when ever hee repents of a grosse crime, entertaine his heart with a great deale of sorrow; some I know doe, and many, and if

Part I.

you will the most ; but that ever it is so, that we never after conversion repent truly of a grosse sin, but our sorrow is much and great ; I thinke there is no such thing in the word of God : many have that initiall repentance brought about by the pricking of a pin, without a Lance ; by the sweet musick of the Gospel, without any great noise of the law, and so I say, their *after-repentance* too, when they by occasion and tentation, fall into some foule fact: and then again, how much this sorrow must be that will keepe one from relapsing and never doing so againe, is past my wit to conceive the quantity of it ; and the conscience must be able to spell it out, and to say, thus much I must grieve, else my repentance is not right, for such a sin, and I may fall againe.

Now where this full point lyes, that a man may be able to
speake

Part I.

speake it ; thus much I must and have grieved, and am now come to the height of sorrow that is required ; and now I know I shall never fall the same fall againe, who can say ? These be strange riddles. The heart of man I know must come downe, it must melt and breake, but yet a little sorrow doth it in one, when a great deale doth but doe it in another : some mens hearts after sin are like hard wax, great heate is required to melt it ; but others like soft wax, a little will supple it, as wee finde that at mans first conversion, some men turne to it without much adoe, with legall sorrowes, and the sin before regeneration, I hope, hardens the heart, more than the sin after: for before, there is nothing but a stone, nothing but sin and flesh; but after, be the sin committed never so great, yet there is some spirit, some grace abiding, and so some softnesse

Part I.

Vid. Can.
Relict.
part. 1.

Durand. l. 4.
D. 17. q. 4.
no 7.

Phil. 4. 7.
ἡ ἀσφάλεια.

with all. We Divines doe use to teach, that it is the love of God, & not the sorrow for sin, which is the cause to keepe us frō relapsing, and that too much sorrow doth hurt and drive us from Christ. We all agree, that a man may goe too farre, when there is so much as doth bring us to Christ, it is sufficient; and that sometimes a lesser degree of humbling and mourning wil do that: God doth not delight to see us in our ashes, any further than he may heare of us, and 'tis not terror of the Law; but the peace of God which doth garrison and keepe our hearts, and minde, and therefore this reason is of no force, it hangs the conscience on uncertainty, and no man can determine, when his sorrow is come, to bee enough, and serve the turne in this Divinity: besides who sees not that wicked men do grieve over and above out of feare or shame
or

Part I.

or both for some sins and more than godly men do, for the same of the like finnes, and yet who dares say, that by reason of this their griefe, they could never offend in the same againe? *Judas* did grieve and sob extraordinary, for killing *Christ*: yet I doe not think, but had the same case come again in his way, he would have murdered him againe: no trusting him, who presently after killed himselfe: and we find some, who for murder fall into those flats of sorrow, that they doe run upon their owne deaths, and cause themselves for very remorse of conscience to dye a dogs death. Let us then say, that it is a dangerous case, for a godly man to sin the same great sin after repentance, what if it doe not put him out of *Christ*? what if it doe not hang him? Yet it burnes him in the hand, whips him up and downe the towne, my meaning is, that

Mat. 27. 5.

it

Part I.

it doth cast him into a bed of miserable sorrow; but withall we must say, that it may possibly be, that after true and hearty repentance for such a fault, a child of God may chance to fall into the same sin againe and againe: how often I cannot tel, but this I can tell, that how often soever he sinneth, let him repent and returne, and his pardon is ready: They wrong God in his mercy, and men in their comfort, who doe say the contrary.

SECT. 16.

- 3 *The third duty that we are to looke to after the temptation, is, that in case we doe not finish the sin, nor all the fault, but doe drive away this fury: that then we be very thankfull to God.*

TIS his doing onely, tis his grace that moved him to stand

Part I.

stand for us, when we were in danger to cast away our comfort: it is a great mercy to rise againe, but a greater, when God comes and stands betwixt us and the fall. Of the two, it is better not to sin the sin, than to be recover'd after we are down: as it is in it selfe for a man to be preserved from a disease, than to be cured of the disease. I confesse that we have a greater experimentall taste; both of the love and power of God, when wee are recovered, but yet as touching our peace and comfort, I hope we all see, it is better not to sinne the sinne, than having sinned to be healed, we have a great deale of inward paine and bitter sorrow by the bargaine. Christ I know tels us most Divinely and sweetly; that to whom much is forgiven, such doe love much, but yet we must not sin many sins, that so much may be forgiven us,

*Scot. 3. Sent
D. 3. q. 1.
Scilicet. Dicitur
communiter*

Luc. 7. 47.

Part I.

Iude. v. 4.

us, and we love much, this were to turne the grace of God into wantonnesse; and that which *Augustine* hath up and downe in his *Tomes* answers all, that those also are to love much, who have beene preserved by the providence and power of God, from doing such and so many transgressions as some others have: for why, saith he, have we not sinned those sins? was the cause in our nature? Is the reason in our will? No, but onely in the goodnesse of God; wee are then to thanke him, and love him for the sins we have committed, and have had our pardon for them, and for those many more which wee should have done, had not the Lord beene all one, as though wee had done them, and had found a pardon of them; and one degree more, and that is, that by reason of his meere mercy, wee have beene strongly preserved from

Part I.

from so sinning against our God,
from so troubling the quiet of
our own hearts, & in some par-
ticulars, from so scandalizing
the Church and people of God.

4 The fourth duty after the
temptation, is, *To make a good
use of it, to get some good out of
it*; wee must come to some
fruit after wee have beene so
handled with such bitter plun-
ges. The Earth after Winter
becomes fruitfull, so must wee
be; now the good that comes
by temptation, is manifold. 1. A
sight of some corruption wee
saw not before; the beginning
of all our comfort ariseth from
an humble sight of our corrup-
tions, and 'tis fit, that when we
will not see them, and abhorre
them by what wee finde in the
Word, we should have the ex-
perience of them in our selves;
then we say, till now, little did
I thinke, I had beene thus and
thus given to such rebellions,
then

Part I.
—

then we cry, *ah, wretched man that I am*, what a Beast, what a divell am I? This doth mightily empty us of our selves, and then we quickly fill with God, with Christ; this is amends enough for all our toile, that wee are made to see somewhat in our selves, which we never thought to be in our hearts.

2 The second is to see that there is some sin, not sufficiently and therowly mortified, that as yet we have not gone to the quick of it, and what that sinne is, and now to take it in hand againe, and never give over till we breake the heart of it, lest it lye in the winde and doe us some spight against another time. 3. A third is to grow acquainted with the wiles and depths of Satan: A godly man should be well acquainted with the divell, so as to know and to finde him out in his stratagems, and this is done more by tenta-

tion

tion, than by all the reading in the world. 4. To be acquainted with the goodnesse and mercy of God, to be able to find out somewhat to purpose, in the mysterie of godlinesse, how God doth make sin to cure sin, one theefe, one corruption to cut the throat of another, one corruption to prevent a worser, fetch heaven out of hell, to learne to speake it by experience, and to say, I had sinned, except I had sinned, I had gone to hell, except I had gone to hel; that the worst pride comes out of our graces, that our best grace the grace of humility (which makes roome and way for all the rest) comes out of our sins: now then we should not finde our selves or Satan, or the Lord out, were we not taught it by our tentations. This made Fox to say, that his graces did him most hurt, and his sinnes most good, a Paradox: but by our owne

James 4.6.

Part I.

Præfat.
Tom. 1.
German.

Mat. 8. 34.

owne tentations we know his meaning: this made *Luther* to say, that these three things make a good Divine, 1. Prayer. 2. Meditation. 3. Tentation: this good wee have by our tentations, that we come to know our selves, to know Satan, and to know God; such is our estate, that the furthest about, is the neereſt way to heaven; we cannot go to heaven, by Geometry: we muſt fetch a compaſſe by the gates of hell, & ſee what newes with Satan, ere we can reliſh the ſweetneſſe and goodneſſe of the promiſe, wee cannot elſe take God for Gods ſake, and have heaven on Gods termes; we cannot come to God but we muſt follow Chriſt, and follow Chriſt we cannot except wee deny our ſelves, and deny our ſelves we will not, were it not for the croſſe, and man would doe any thing, rather than take up his croſſe; were he not buſſe-
ted

Part I.

2 Cor. 12. 7.

Heb. 11. 35.
Tortured,
not accep-
ting delive-
rance.

ted and beaten to it by some
tentation or other, and therefore
thanke ye tentation, that ever
we come to heaven : what ever
it is to beare a crosse, when *God*
doth lay it on. I am sure it is an
hard, and an hard thing, for a
man to take up his Crosse ; and
yet by tentatiōs we are brought
to this : wherefore wee must
doe our selves this good by our
tentations, when they are gone
and over ; that now against a-
nother time, we know the bet-
ter how to doe with Satan, that
he shall not put such tricks up-
on us, and coozen us out of our
comfort, and that chiefest of
all, by his art and skill. 5. We
must learne for ever after to pit-
ty others ; and out of pitty and
mercy, to doe them in their spi-
rituall sorrowes, all the helpe
that possibly wee can ; let us
mourne with them, and have
a feeling of their case, and the
rather, because once or often it
hath

Part I.

1 Cor. 4. 15.
Chrys. de
penit. hom.
10.

hath beene our case. Saint *Paul* doth not say to the incestuous Corinthian, thou art puffed up, but turnes himselfe to the standers by, and saith not (he is) but (ye) are puffed up, and have not rather mourned: now the sense and the fresh remembrance of this, that but the other day we our selves were as sicke as they, and by the meere mercy of *G O D* wee got our selves out, should and it will bring us to shew all mercy to them, to mourne over them, and not to pride it over them, as though we were free from ever suffering the like lust; whereas, by our owne experience wee rather learne to walke humbly before *God* and man; remembering what hath beene, and considering what may be, if wee our selves should bee tempted. This then is a golden lesson which our owne tentations ought to teach us without booke,

Part I.

booke, to restore such an one with the spirit of meeknesse, do (saith the Greeke text there) as Chirurgions doe, who use all tenderneſſe in handling armes and joynts, when they are out of joynt: let's doe what we can to ſet them in joynt againe with all love, meekneſſe, pittie, and compaſſion, you would not beleeve what good it will doe a ſicke ſoule, to ſee another pittie his caſe, to weepe with them that weepe, it furtheres the cure exceedingly, and wee doe become the more willing by ods, to ſet our hand to helpe, becauſe wee doe remember how it ſtood with us, when we were in the ſame or the like caſe; ſay I may thanke my temptation for this, that I have either ſuch will or ſkill to reſtore my poore brothers ſoule; and ſo much the rather are we to ſtudy mercy and meekneſſe, becauſe when we goe about to fetch men

capitulum

47

Vid. Bud. in
Comment.
Nihil ſic
probat ſpiri-
tuale vi-
rum quam
peccari ali-
eni tracta-
tio, cum li-
berationem
eius potius
quam inſul-
tatione po-
tiusq; auxi-
lia quam
convitia
meditatur,
Aug. in
Gal. 6.
Rom. 12. 15.

Part I.

Muli homines cum
a somno excitantur
litigare volunt:
aut rursus dormire cum
litigare prohibentur:
pax igitur & dilectio,
& communis periculi cogitatio
in corde reservetur.
Aug. in Gal. 6.

men out of their sins, men are subject to tret and snarle, it is like wakening one out of sleep, and then wee see how out of quiet they be, ready to braule at their best friends; so here, and therefore we have need of meeknesse, and patience, which our owne experience in our owne assaults and tentations will learne us sooner than al the teaching in the world. 6. And lastly, by the bitter taste of our tentative corruptions, wee must now out of our owne sense, learne to loath and to abhorre them, that our corrupt nature may be an ugly sight in our owne eyes: we see in the word, that growne Christians have beene the men who have come to loath themselves in dust and ashes; so *Abraham*, so *Iob*, when old, they did by reason of their sin abhorre themselves, in dust, and in that which is worse than dirt, in ashes, and
this

Part I.

Gal. 6. 14.

Tsal. 38. 5.

this we shall never come so thorowly to doe, till we come by reason of temptation, to be as *S. Paul* was, a very Crucifix of mortification. Ah this selfelove, how it makes us carry a moneths minde to our lusts! we have a doting humour after our corrupt lusts still, and therefore all is little enough to bring them out of request with us; they had need sting us, and that home too: say we have a running sore in our bodies, which none else can well abide to come neere; yet such is our selfelove, that wee can abide the sight and smell of it well enough; right so, we are so inward with our owne sinfull affections, that albeit our lusts are a corrupt matter, and doe stink like any carrion, & would make one lieke to see them, yet we can abide them well enough; our nature is altogether by *Adams* fall, and our fals become

Part I.

Habeat aliquis sanum
olfactum
animæ sen-
tit quomodo
pureant pec-
cata. Aug.
in Psal. 38. 5

become filthy (the Hebrew is, stinking) wee stinke horribly, and yet, because we have an ill and a stinking nostrill of our owne, wee can away with the smell well enough. Now comes a tentation, stirs the wound, makes it stinke and smell; wee are so peppered with the sorrow and worull fruit of it, that wee come to take our finnes as they are in their kinde, and at last we are so changed and altered, that what we loved rather than our life, that we come to hate as any death: this use we may and must make, by looking back on our sore and heauie tentation (which we may thanke our lifts for) when once they are past and over.

The fifth and last duty after our tentations are shut up, is to prepare for a further battell, for another encounter: hee went away from Christ but for a season, therefore ere long hee will
come

Luke 4. 13.

come againe ; how long it will be first I cannot say, but ere long it will be, hee will stay away no longer than needs must, as soon as ever he can get leave hee will come without sending for : though I name Satan, yet I mean such mixt tentations wherein lust and Satan doe tye together ; but because Satan useth to fire the matter, and to set the wheelles a going, therefore it is that we do use to name him, as though all were his doing. The thing I first propose is, that we wait in daily expectatiō to have some other fits, for wee are too too apt to dream of, I know not what, peace and freedome after a tentation is done away, & then wee are in danger to grow secure which when our enemy once perceiveth, hee will then come and make use of his advantage. A boy in the schoole after a sound beating is past, fals to his liberty, promising to himselfe

M

Part I.

selfe that he shall not be had to horse yet a while, and is off from his book, till his master comes again, and hath him by the skin: so when we have had a scouring with the smart of some lowre tentation, we thinke now the worst is past, and that we shall have no more such reckonings: then comes the tempter, calls up our lusts, and finding us secure, doth us a shrewd turne; so wee finde in the Saints that after a storme once blowne over, they use to catch their fals; when we have stood free from our usuall sicknesse a yeare or so, we use to give our selves to disorder in dyet, as thinking that no sicknesse can now take hold of us, and then we are over head and eares in some disease ere wee are aware; so tis in the soule, wee must then when wee are on the other side of some heavy tentation, doe as Marriners doe in a calme, mend our tacklings, get
our

Part I.

our things about us; as not knowing how soone, how sudden, another, a worse storme may fall: take heed then after we have put off our fits, of a secret sloth; watch still, lye in our armour, for as sure as we live, if we live any time, we shall meet with another bout ere long: for when wee grow up in grace and come to some perfection, wee shall heare of more sorowes. God hath ever bene upon his Saints with greatest tryals, when they come to some age and strength. He will then build with us when wee are seasoned, as far as our strength will goe we shall have it. And therefore when old, when *Paul* aged, doe not say, I have done; now our faith is most, our wisdom most, our graces strongest, and therefore repent and say, there is worse behinde still; we must have some intervalle, sometime betwixt our fits, some good

M 2 dayes

Thilem. 9.

Part I.

Ferus in
Iob. 3. Serm
18.

Lib. 2 D. 6.
q. 4.

dayes to breath in, else we should not be willing to live, else wee should not have strength to hold out the next fit; and more fits in their times we must have, els we should not be willing to dy. Say then I looke every day for a fit, and therefore I will not be without my medicines in a readines; and in all our phylick be sure to put the blood of Christ: Satan is not so beaten, nor such a coward neither, but he dares come again he' will put it to the adventure, hee had little hope to doe any thing against Christ, never was he beaten as he was by him, yet he came again, and again, and so he will to us: the thing I commend then to all our care, is, to stand upon our watch and sure guard. A question is made by some, whether Satan may come to the same man, with the same tentation, after hee is well beaten and conquered: *Durand* saith, he may to others with the same

same, hee may to the same man with some other tentation, but to come to the same man, with the same tentation, to shoot the same bitter arrow at the same man who did conquer him, hee thinks Satan will not, his reason is because Satan will not come where he hath no hope to be the victor; but saith he, he hath no hope of having the victory in the same kinde over the same man. As a man who is once beaten in the field, you cannot get him into the field, with the same man at the same weapons; and a cock once made to run away, will fight no more. The answer is, that man is usually beaten in the field for want of courage, or strength, or skill; but Satan is beaten onely, because wee will not give assent and way unto him; and therefore what if we repell Satan, by resisting him in his tentation? now it may bee at another time we shall not bee

Part I.

found in so good a minde, nor in so prepared a disposition, to resist and deny him in his suite: what knowes he whether wee have lost of our former strength, or wit, or will, or grace, or care, and vigilancy? But above all Satan will try, whether that *God*, who now doth not, at another time for some causes, will suffer us to bee led into the temptation. It is not our strength, but *Gods* that doth it; it lies not simply in our will, but in the will of *God*. *Aquinas* I think is in the right; Satan would come oftner than hee doth, but that *God* who knowes our strength, or rather our weakenesse will not suffer him: and though he loves not to bee beaten, and desires not to come where there is no hope, yet it must be as *God* will, and not as the Devils pleasure is: if wee need it, we shall have another triall; it is the Divells nature, he is a tempter, his malice

is

Part. I. q.
114. art. 5.

is his formall being, and hee cannot chuse but come against us, as often as the Lord shall please to let out his Chaine: what if he hath no hope to conquer us, yet he knowes he shall molest us; Hee is at no quiet himselfe, and he would not that we should have any rest neither, as far as he can doe withall: it doth as it were doe him good, to goe about to doe us hurt: he will, because hee must goe away for a season, and after a season, he both will and must come againe; and if we grow negligent, lye open and naked, as not once thinking to heare of him at all, or at least not as yet; then hee is for us, and hath his blow, his full blow at us: from hence it is, that often in the same lust wee beate him now, because we are prepared; hee comes and beates us another time, because he takes us unprepared. Againe, Satan is not ig-

Part I.

norant, that when we have had as much as ever we can do to get him off at first, we shall be loth to be troubled there again and that it is a weary hand to bee tired with the same anguish, and this moves him to try the second, the third time, aye, and sometimes oftner the same way, to prove what he can do; for he is not to learne, that it is more for want of heart than strength that we use to yeeld: these may bee the reasons, why Satan comes again many times with the same assault; but if we look to God, he doth order it, that wee shall bee tempted in the same veine, because he sees that we by use and experience have got more skill there than any where else, and that wee have our weapons ready to breake the blowes which come that way; and thus because our loving father knowes, that now wee can tell how better to fight at that weapon and War, than

than any other ; hee out of his goodnes, will have Satan come that way, or not at all. He intends us the victory, and now sith our conquest is in the same temptation, in which we are tried and skilled, both certaine and easie over it is in any other, Satan must come upon us with the very same trickes and temptations; thus we see that the same temptation doth befall us more than once or twice.

2. Sometimes Satan changeth his weapon, and tries us the cleane contrary way, with such assaults as we yet never felt in all our dayes before : hee hopes that there we have no defence, that wee doe not expect him at that doore, and thus he thinkes, comming in with his blast at a contrary point, to blow us down; and here we must do as the Pilot doth, have our compassie ready, and stand ready to turne our needle to any point,

Part I.

knowing, that our lust within is for any sin, and Satan hath skill at any tentation; all is in a manner one to him, he can tempt us to covetousnesse, with as much ease and art, as to prodigality; and therefore what ever our tentation hath bin, and what ever our humour hath done, Satan can change hands and so must we expect to finde. The Word wil furnish us against him, come when he will, or which way he will, be it the same or some other way; here wee must take comfort, that say he come with some other weapon, it ought to be to us an argument, that sure now hee begins to bee out of hope, sith he doth shift his weapons thus. 2. That *God* wil have him turne some other way, to purge some other streame: another lust, must have another purgation. 3. Change of physick is good, for that the same potion alwayes used will not worke so well

well, the longer we are used to the same tentation, the lesse it worketh with us. 4. *God* will have us learn skil, by experience at all sorts of spirituall combates, trials, weapons. The sum is, that sith when we have gotten the better of some great tentation, wee are subject to bee drawne into spirituall pride or security and so to cast away our armour: we must learne to expect to heare of another encounter, to weare our armour about us, to stand ready against all assaies; *Hezekiah, Asa, Iehosaphat*, after they had gotten thorow some sore brunts, are said then to fall, and this came because they thought not of it, grew into some conceits, were willing to please themselves, with hopes of freedome or respite now, for a time or for ever after, or that what was done, was by their own strength and that now they needed not
to

Part I.

to look after God in such particular manner any more. By their mistakes and falls, we must learne to stand still in a continuall expectation and preparation, when one tentation is over and past, that another wil come, and that ere we be many yeeres elder ; if it come not so soone as we looke for, there is no hurt done, wee are provided against another time. And thus much of some general rules as concerning tentations in the generall.

The



THE
SECOND PART :

*Containing some particular
Rules, serving to helpe us in
some speciall cases.*



Great Doctor in
our Israel doth
observe, that the
conscience of
man is wound-
ded most with
the third Commandement in
cases of Perjury, the sixth, of
Murther, the seventh, of Adul-
tery; I may adde (besides some
others) the tentations of Blas-
phemy, against the nature of his
Essence, being, and prime Attri-
butes of God: these doe shake
the conscience of a man, because
there is a maine principle in the
heart

Part. II.

heart and conscience of man, fully and strongly convincing him of those particulars, viz. That there is a God, that he is truth, that he is an avenger of all perjury, that we must let men alone with their lives and Wives; things wherein a man may make restitution and salve the sore, they do not ule to urge so much, when once wee are brought to restore that which by fraud or force we have taken away; but in matters of bloud and unchastity, no restitution can possibly be made to man: for who can helpe men to their lives or chastity again? and this is the reason, that these sins make such a foule cry above others; but of those particulars more hereafter. I meane first to propose some rules which may serve all these in common: then some that are more proper to each tentation in severall.

Sect.

SECT. I.

Rules applicable to particular temptations.

I. **W**EE must not make the matter worse than it is, which in these temptations, which are accompanied commonly with much horror, is dangerous; for as we are not to lessen the matter, so it is neither lawful nor safe to make the things worse than they be; to pore into the sore, to break it up into too many peeces, in this case is perillous: indeed when wee are apt to grow secure and presume, wee are advised to aggravate matters to the most; but when we are downe the wind, and subject to despaires and feares, this is not approved to be either lawfull or safe. 1. It is not lawfull to make that a sinne which perhaps is not; or that which

Part. II.

Gen. 4. 13.

which is a sin, to appeare to us greater than it is : things must be represented unto us in their true colours ; and as wee must not set the sin higher than it is, so not the guilt of it neither : this were to sing the song of *Cain, My sin is greater than I can beare* : He did not say so because it was so ; but it was so, because he said so : we must see that wee do not make sinnes where God makes none ; lest we come to make that not to be a sin which is a sinne ; and some men are miserably tormented, for things which are onely sins in their conceit, and not in truth. 2. It is unsafe in all, but most of all in these kind of tentations, because man is a timorous creature, and when in this veine, he is apt to be discouraged ; feare of discouragement makes a man fall, weakens a mans purpose and resolution of resisting ; as a boy is many times

times out in saying his lesson, only for feare lest hee bee out, who could say perfect till hee came to say: and a girle being threatned and terrified, breakes the glasse only for feare of breaking it: so when we are in feare joyned with discouragement Satan hath a great advantage; and those sinnes amplified and set up, doe mightily faint, and discourage the heart and spirits of men, and who can fight with any heart against an enemy, that hee hath little or no hope to conquer? Now when we doe make our sins worser than they are, then it doth secretly steale away our hope; and so wee make no great hast to resist, nor have no great heart to fight: we then must learne, not to make it lesse, lest we be too slothful, nor more, lest wee bee too fearefull; but just as the matter is, as neere as wee can, that so wee may be fitted and prepared, to fight the
good

Frangere
dum metuit,
frangit
Crystal-
lina, peccant
securæ ni-
mium, solli-
citaq; ma-
nus. Mar.
Apoph. 111.

Part II.*1 Tim. 6. 12.**Green-
ham.*

good fight of faith, with diligence and watchfulnesse.

2. Wee must not suffer the thoughts of these horrible tentations to tarry in our mindes ; they are Gods and our greatest enemies, and wee must shut the doore against them ; what if wee dislike and distaste them ? yet as one notes, this rowling of them up and downe in our heads, doth show that there is an insensible liking of them in our hearts ; wee must set our hatred against them, and thrust them away presently, and hold it a dangerous thing to thinke of them. God cannot take it well, if wee mislike a thing in judgement, and doe not set against it, with the meanes God hath appointed and sanctified to that use, Satan will coozen us, as though that our very misliking of them were enough in things foule, and that there were no feare of danger ; wher-

as nature it selfe, doth looke
sasily at these tentations, and
the mislike wee feelee, may well
come from the influence of the
law and light of nature. I have
learned that wee are never the
further off from a tentation, for
our misliking it onely, but the
nearer, except withall in affe-
ction, we humble for it; as well
as distaste it in our judgements:
what if the dislike be not, be-
cause it is a sin, but because there
is some feare or shame? This is
selfe-love and pride, and this
will worke in the sin, if we goe
no further, and that by GODS
just judgement: our duty then,
is not to suffer the thoughts of
such wounding and terrifying
tentations, to tumble up and
downe in our mindes, though
we have no minde to them, for
either by discouraging us or
enticing us, they will get fur-
ther hold: but wee must cast
them off, set the Word against
them,

Part II.

them, and turne our thoughts to some better subject, and chiefly to thinke on those two great Dayes, the day of Death, and the day of Iudgement.

3. We must of all see, that we set not against those, of our owne strength we can doe nothing, by our own power against any lust; but least in these, because, what through feare and horror in some, what through the swinge and violent torrent of these two passions of anger and lust, in other passions a man hath but little use of that reason hee hath; and so the more hee strives this way, the worse it is, it doth but increase our desires to the sin; our strength is here to pray and expect, and laying all naturall and carnal weapons aside; let God alone to doe all, and out of grace it is, that hee doth doe for us, what he doth in our trials and conflicts; and therefore Saint *Paul* had his answer,

Arist. Eth. l.
7. c. 6.

*Cum quisq;
Legem viri-
bus suis pu-
tat implere,
nihil ei pro-
dest ista
præsumptio,
imo etiam
tantum no-
cet, ut ve-
hementiori
peccandi
desiderio ra-
piatur, Aug.
Expos. pro-
posit. ex
Epist. ad
Rom.*

2 Cor. 12. 9.

Part II.

*Aug. in
Psal. 31.*

answer, that all was to bee done by the grace and mercy of God; and so wee finde that the Lord said not to him, my power, but *my grace, is sufficient for thee*: wherefore we must put all upon the power and grace of God, turne Satan to God, to Christ for his answer, set the grace of God against our sins, when coming to prevent them, when come to pardon them: set the power of G O D against the strength of them all; beleeve it that the grace of God is sufficient, either to prevent us, or preserve us. He is in great danger (who in any) but of all in these potent tentations, goes by his owne wit, or reason, or worth, or strength: He is in safe case, who can say, I deserve nothing, I can doe nothing but hurt my selfe, and make worke for sinne and Satan; I meane to put all upon G O D, who will worke mightily in mee, and for mee; not

Part: II.

1 Cor. 15. 1.
Gal. 2. 20.

not I, but the grace of God which is with me, hee is all in all, hee will doe all or nothing, that hee may have all the praise of his grace.

The helps which serve in severall for every particular assault might be many; some we will propose, and first for those tentations which are in things of God, then in things of man; for God, we are much assaulted to Atheisme, and Blasphemy;

SECT. 2.

To Atheisme, as the greatest sin that is, in that it smites at the roote of all.

FOR to say the truth, all sinne comes from Atheisme: (for who would sin, did he then verily think, that there were a God that saw all, and would punish all; and such a God God must be,
or

Part II.

or no *God*;) and all sin tends to Atheisme, (for when we have sinned, sin doth draw towards Atheisme, exceedingly wipes out all notions of a Deity as much as it can;) and when we are in sin, we must be either willing to get out of it by repentance, or else wee shall be willing to turne Atheists; the best of our play then, being to feed our selves with a conceit, that all is but talke to hold men in awe, and that there is indeed neither heaven nor hel, no place of torment; that when we dye all is gone, no otherwise than with a Beast: Thus when the conscience will not get quiet by turning to *G O D* by repentance, then it will seeke to quiet it selfe by unbeliefe, bearing it selfe in hand, that there is no such thing as hell to torment men in: consider withall, that Satan doth all hee can to make men Atheists, because, when there

Animus qui
multorum
scelerum si-
bi conscius
est, cum fu-
turum judi-
cium formi-
dat, atque
exhorrescat,
nolitque
mutari in
melius vita
sibi consule-
re, increduli-
tate quie-
tem suam
quirit.
Chrys. in
1 Cor. 6.
Hom. 17.

Part: II.

there is no feare of God before mens eyes, they will sinne all manner of sinnes that the devill would have them sin. So *Psal.* 14. *The foolish hath said in his heart, There is no God,* what followes? They are corrupt, they have done abominable workes; thus then, when once men take to Atheisme, they grow most corrupt, and do abominable workes; there is no hoe in sinning then, for what should or can keepe the wit and will of man in, when once we conceit, that there is no such thing as God: the divell cannot be a flat Atheist, for he beleeves and trembles; and were it nothing but the sence hee hath of the wrath of God, tormenting: why? That is enough to prove, that Sathan doth fully and undoubtedly acknowledge a Divine power. He is not an Atheist, because he cannot, because he shall not, but yet he beares
good

good will to Atheisme, because that sin doth much advantage his kingdome. S. *James* doth prove, that God tempts no man, because himself cannot be tempted with evil: by nature he doth hate sinne, and therefore he cannot tempt to sin; and Sathan could not tempt *Eve*, till he had sin; nor *Eve*, *Adam*, till she had sin her selfe: all this proves not, but that Satan may & doth tempt us to Atheisme, a sinne which he himselfe hath not: for though he cannot sin the sinne himselfe, (as the Divell cannot do the act of many sins, as adultery) yet he loves the sinne; it is not for want of wil that he is not an Atheist; for he would give any thing he could turn Atheist, and find some kind of ease by thinking there were no God at all: and it is a sin which is incompatible, and cannot stand with the estate of a damned Angell; but now his desire being to

N

damne

Part. II.

*Terk. of
imaginat.
cap. 3.*

*Calvin. Inst.
l. 1 c. 3. Sc. 1.
Clem. Alex.
in protrep-
tico.*

*Dici fre-
quenter au-
dimus, O
Deus. Cypr.
de Idol. ya-
nit. Molin.
De cognit.
Dei p. 7.*

damne soules, and this being the most damning sinne that is, he doth use all meanes, to wipe out of the heart of man, all impression of the God-head: and the best men that be, have too many thoughts this way; and (as I shewed) it is the master-veine in our Originall lust; and were it not for the law of nature, our sinne and Satan would make monstrous flat Atheists of us all out of hand; but God hath so wrought in us, an impression of a Deity, being the maine pillar of the Law of Nature, that we never can possibly, nor al the divels in hell comming in with their forces, bring our hearts to an utter extinguishment of that law, and that principle of natures law; and we finde, that our deepest Atheists in the world when in extremity, and put to it with some sudden affrightment, do use to cry, O God, O Lord: and therefore this corrup-
tion

Part. II.

tion and tentation, is with the more ease opposed and answered: a man hath on his side the workes of nature, the law of nature, the law and fire of his conscience, fearing and trembling at the wrath to come: but when all is done, that which must and onely will hold us against the tentation when it is strongly put to by Satan, is to flye to the Word of God. The Word saith that there is a God, and therefore I will beleeve that there is a God: out of tentation, other considerations taken from the nature and diuerse acts of diuine providence may stop the mouth of our lust, which would not have God in all, that is, in any of our thoughts; but when once wee are set upon with some fierce tentation, I would wish all Christians to doe these things; the first, is not to enter into dispute with his owne reason, for the understanding of man, is too

N 2

weake,

Tsa. 10. 4.

Caneel. R.

Part. II.

we ak, and too short, to reach the
comprehensio of a Deity: he that
shall, take in his owne thoughts,
and muse about the nature and
infinite being of God, shall but
let in Satan the more: the coun-
sell then I am bold to give to the
poore Christian, is, in any hand
not to study this point, but to
take his minde off, from think-
ing & disputing this argument,
lest he come to say in his heart,
I cannot conceive what *God* is,
and therefore I doubt me there
is no such being. Away then
with all reasoning, and syllo-
gismes about that subject. 2.
Then cleave to the word & say,
though my reason cannot tell
what to make of it, though lust
in me say, there is no *God* at all,
though Satan say it, that there is
no *God*, and most doe live as
though there were no *God*; yet
because it is in the Word; the
Scripture saith it, I must, and will
and doe beleieve it; we must see
both

Part II.

Tit. 1. 16.

2 Pet. 2. 1.

2 Tim. 3. 5.

Mala & impia consuetudo est contra Deos disputandi, siue ex animo hoc fiat, siue simulare Cic. de Nat. Deor. l. 1.

both God, and Heaven, and all in the Word. Doubts, I know, that have any ground, ought to be scanned, disputed, answered; but Atheisme is a deniall of the first principle of al religion; and therefore the best way is to begin and end with the Word, and to know that such a principle, as is the essence and existence of a God, ought not to be so much as questioned. It is a meere scruple, and the safest way is to reject it as soone and as often as it doth come; put it off, as a thing neither worth nor fit for consideration. We shall find that by often rejecting such scruples, the conscience will be better confirmed and settled, than by going about by reason to answer them. He that shal go about by the force of his owne wit to conquer his Atheisme, is in great danger to fall into some degrees of it; for when he sees that reason cannot doe it, and finde out

N 3 what

Part II.

what this God is, he will come to question all, and to think that there is no such being. He then doth best, who doth dispute least and in the heate of the tentation, rests himselfe wholly on the Word.

SECT. 3.*Iob 2.9.*

2 *For tentations of blasphemy, as, Curse God and dye.*

THE servants of God are more afraid of them than hurt; they are rather bug-beares than such as use to produce in them any reall effects: they carry with them such a deale of horror, that they seldome take; for when once wee confesse a true God, it will make our haire stare to thinke of blaspheming him, and so we fall into piteous moodes of terror and horror, which keeps us from the sinne it selfe: but we must set downe what

what wee conceive may doe us helpe this way.

I We must get an assurance that God doth love us, and then we shall love him, and love alwayes thinks and speakes well; but if wee once take a thought and it grow firme in us, that God doth hate us and will curse us, we will hate him againe and be ready to curse him: and this is incident to us in times of some great afflictions; as in *Iobs* case, when God doth handle us sore, and worse than hee commonly doth others: and when wee finde some circumstances, that we cannot fetch a president for in the world, never was the like before, then we begin to apprehend some hard dealing in it, and wee grow to conclude, that sure God doth hate us, & then we will be even with him, and hate him againe. It is naturall and usuall for hatred to breed hatred; and when

Part II.

we abhor and hate God, we begin to enter into some termes of blasphemy: we al hate *God* by nature, but yet there is a further measure of hatred wrought in us to God, when wee conceive that out of very malice and spleene towards us, he doth use us as he never did nor doth use any other; and in this case our very stomacks will rise, and our blood wil swel against the *Lord God Almighty*. To prevent and cure this, we are to know, that no afflictions be they ever so great, unusuall, and unheard of, are any certaine signes at all of *Gods* anger, much lesse of his hatred: *Iob* was the first, who was ever used as he was, and his wife shewed her selfe a weake and a foolish woman; thence to gather the hatred of God to her and her husband. *Jonas* had a crosse that the world never saw the like before, yet it was no fruit of Gods hatred. *Jacob* had
fore

fore and heavie afflictions, yet it went ever for truth, (*Iacob have I loved*) he loved him, when? When he afflicted him. *Eſau* had more outward matters to his minde than ever *Iacob* ſaw: and many great Lords were of his family, and yet *Eſau have I hated*; hold it then, that God doth love us; and when wee have this perſwaſion in us; all the divels in hell, and all the luſts in Originall ſin, can never make us blaſpheme our G O D, whom wee love, and of whom wee have this minde, that hee doth love us: ſay then, he loves me, and I love him, and then one cannot be brought to ſin the ſin of blaſphemy. 2. We muſt get the pardon of our ſins: repent we of all our iniquities, & then the croſſe can never wring from us words of blaſphemy: when we are in great ſorrowes, Satan will tempt very ſtrongly that way, and we feare what we ſhal

Part II.

doe in times and cases of great extremity : I feare me, saith the poore Christian, what I shall do in great afflictions ; repent we of our sins and feare nothing : it is not the greatnesse of the crosse, but it is the guilt of sin working with the sting of the Crosse, which makes men in their tribulation to blaspheme. *Rev. 16. 11.* we reade, that the fifth Angell powred downe his viol on the seat of the Beast; and it is written, that they gnawed with their tongues for paine, and blasphemed the God of heaven, because of their paines and their sores, (now mark) and repented not of their deeds. Here we see that it was not for their paine, so much as for that they repented not of their deeds, that they blasphemed. Have we repented, or have we not ? If we have not, then though our paine be not so much, we are in danger to blaspheme: but if we have repen-

repented, be our paine ever so much, we need not feare, wee shall not blaspheme.

3 Say the worst, have we blasphemed? Yet we must repent of our blasphemy and hope in God: to despaire, is to put our selves out of Gods mercy and protection: to despaire by reason of blasphemy, is a worse sinne than blasphemy: they are both against the goodnesse of God: but yet despaire is against his goodnesse, his mercy, and his truth. I confesse it is an horrible crime to blaspheme against God; and so much the worser, becaule it is a sin somewhat like the impardonable blasphemy against the Holy Ghost: neither is it in the wit of every man, to say where the difference lyes betwixt them. Besides, other finnes are against God in his Creatnesse, Government, but this of Blasphemy, doth speake against the Goodnesse of God; and

Deus optimus, maximus; optimus, u before maximus.
Vid. Molin.
De cognit.
Dei. p. 25.

Part II.

and God as he is represented to us, stands more on his goodnesse than his greatnesse; and therefore also this sin of blaspheming hath beene ever held amongst the greatest of sins: all which must teach us by all meanes to beware of this sin, and we may the easier take heed of it, and save our selves from it, because it being against our naturall inbred principle of a Deity; Nature it selfe is afraid of this sin, which is a great meanes to stay us from the sin it selfe. Satan, I know, is a great blasphemer, and he will assay hard to it to make us to blaspheme; but wee must set the Word and Spirit of God against it, and let the law of nature doe all it can against it too. And if at any time we have bin to blame this way, yet we must know that there is a pardon to be had: I was, saith Saint *Paul*, a blasphemer, and *S. Paul* is in heaven; and which is worse, he

com-

1 Tim. i. 13.

Part II.

Acts 26. 11.

compelled many to 'blaspheme, yet on his true repentance, all went well with *S. Paul*; and so it may, and will with us, if we returne as *S. Paul* did. Christ hath it, *Matthew 12. 31*. That blasphemy against God is a sin, which may, and on the same termes, that any the least sin is, shall and must bee forgiven, I meane, on our repentance. There is a blasphemy against the Holy Ghost, which is a sin unto death and there is no repentance for this sinne, nor hope; the cause is, because no man can repent unto life, except *God* give him the grace: and wee have it revealed, that there is a decree passed in heaven, that the Lord will never afford this sinner the grace to repent. Divers other sinners never have this favour done thē, as to repent, but all sinners of this sort are past all hope. There is difference betwixt this blasphemy against the *H. Ghost* and

Part II.

and the blasphemy against God and Christ, not only in the measure, but in the very kinde; I know Satan would faine put it upon us, that wee have sinned against the Holy Ghost, when it is no such matter: on ignorant Christians hee layes this, that when they sinne against their knowledge and conscience, that then it is the sin against the Holy Ghost: when the Spirit hath bin at them not to sin, yet they sin and grieve and vex the Spirit of God: then Satan makes his advantage, oh, saith he, this is to sin against the Holy Ghost: that it is a sin against the holy Ghost I do not deny; but that it is *the* sinne against the Holy Ghost, is false: I prove it to be false because this sinne is pardonable. Moreover, we speake of Blasphemy against the Holy Ghost; now that every sin against the Holy Ghost must needs be blasphemy against the Holy Ghost, cannot

cannot be proved : and when we goe so far as to blaspheme God, then we make a cry, now it is too late to thinke of repenting; this is, saith he, that unrepentable and unpardonable sin against the Holy Ghost. Our answer must be, by denying this to be that sin : our reason must be, because we are sorry for it, and were it to doe againe, we would not doe it for a world : but the sinner against the holy Ghost, is no whit sorry for his sinne : his heart never akes for his offence, but would have all doe it as well as himselfe, and is desirous to have hell as full as he could: and hee doth even wish with all his heart, that wife, that children, that parents, that brethren, that neighbours, that all might blaspheme the holy Ghost as well as himselfe. It is then nothing but a policy of Satan to play upon the ignorance of men, as touching the nature and effects of
this

Part II.

this sinne, and to beare them in hand, that when they have blasphemed *God*, they have blasphemed the *Holy Ghost* : but wee must hold a maine difference to lye betwixt this blasphemy, against *God the Father*, and that blasphemy against the *Holy Ghost* ; that as the persons differ in their outward operations, so doe the sins against the severall persons. As long then as our blasphemy is against the first or second, and not against the third, we may be safe ; it is but to repent, and all is well : they doe not prize the infinite mercy of *God* according to the infinite worth of it, who thinke their sin of blasphemy against *God*, too great for him to pardon, as though it were possible for man to sin a sin, which *Gods* mercy being simply infinite, had not enough in it to forgive it. Thus their error is worse than the first, to thinke so meanely of the rich

Part II.

rich and high and boundlesse mercy, of the most eternall and infinite G O D : we must now learne better to prize the mercy of G O D ; and say, I cannot once repent of a sinne, bee it ever so great and maine, but the mercy of G O D is ready to forgive it. Could the blaiphemer against the *H. Ghost* repent, he must have his pardon: conceive wee hope of pardon, and then we will returne to the Lord by repentance, and the Lord will take away the guilt, and wash away the staine of this great sinne.

SECT. 4.

The third tentation is of perjury.

Here we must take great heed that we doe not forswear our selves, chiefly in open Court; where, if any where, a man should shew himselfe,

Quo in loco
a facinore
abhorrebit,
si non in ju-
dicio? quod
falsi testes
faciunt.
Arist. Rhet.
1. 1. c. 14.

Part II.

Esto bonus
miles, tutor
bonus, arbi-
ter idem :
Integer am-
biguz si
quando ci-
tabere re-
sis, &c.
Iuven. Sat. 8.

1 Tim. 1. 10.
Lev. 19. 12.

1 Tim. 3. 14.

himselfe a religious, a true, a just, and an honest man. A fruit it is of deepe Atheisme to perjure ones selfe; and perjured persons be hated of God & man: wherefore the conscience will deeply and bitterly accuse for this sin of perjury. I could wish all men who love their owne quiet, and have a desire to sleep in a whole conscience, that they would take heed that they doe not take a false oath: come what will, rather dye a thousand deaths: it is much against the light of nature, and more against the light of Scripture; and these two will flye in our faces with wild-fire, and except God be mercifull to us, make us weary of God, and of our selves. And me thinks (by the way) Women may comfort themselves, against the infirmities and troubles which have ever bin inflicted on their sex, since they were first in the transgression; I say, that sex may see a mercy

mercy, that they are not so subject to this sin of formall perjury as men are; they serve not in Iuries, grand or petty: they are not brought in Courts, to take oathes in Homages and the like; they serve not the office of Church-wardens, and so are not sworne and deposed any thing so often as men: and hence they have a great freedome from sinning this vexing sin over men have, which I would have them thanke God for, and amongst other matters, take this as a recompence for those many afflictions and revenges, which God at first laid on that sex; so that in respect of this sinne and some other tentations, that they are free from, over men bee. they may when they doe think of it, even thanke God that they were made women, and not men: let not then Sathan bring us into this brake: it is hard getting out of it. Feare an oath, and of all, such

*Ecd. 9 2.
1 Sam. 14.
26.*

Part II.

1st. 10. 2.

1 Sam. 20.
15, 16.

such oathes, wherein we doe wrong and hurt men; for though there be sometimes some corruption in it, as tasting of selfe-love to our selves, yet for certaine, sins wherein we wrong men, whom we see doe so much the more torment and rack the conscience of man; and many men have mightily miscarried for this offence and sin of perjury: wherefore beware; and now to provide for the worst, we must tell the man who hath done this sin, that there is hope in Israel concerning this sinne also. *David* himselfe was not still as good as his oath, as in the case of *Mephibosheth*: hee fell short of that oath of the Lord, which hee made to *Jonathans* house and family; and because instances work easier on weake spirits than Rules, I would have such to thinke of *S. Peter*, who did forswear and renounce the person of Christ; and when?

But

Part II.

But in his troubles; and where? But in the High Priests Hal; and who? Why *Peter*, a chiefe Apostle in the love and favour of Christ his master; and is not *Peter* in heaven? Teares of repentance will fetch out the deepest staine that this sin of perjury can possibly make: but it is the rule must settle us at last: and it is that if we repent of any sin, be it never so great in substance, in circumstances, it is as no sin to us. *Isa. 44. 22.* *If I said I will acknowledge my sin,* he was but about to do it, and *God* forgave the iniquity (the guilt) of his sin. If we confesse our sinnes, (indefinitely set downe, our sins without exception,) *God* is faithfull and just to forgive them; it stands upon him in respect of his justness to be as good as his word, to forgive all repentant sinners all their sins. So *Job 34. 27.* *If one say I have sinned, he will deliver his soule: say peccavi, and cry God* mercy,

Tsa. 32. 5.

Jer. 3. 12.

Part II.

Prov. 28. 13.

mercy, and we shall (saith *Salomon*) have mercy; mercy presently, in pardoning of our sins, and mercy, now some and then some, in healing our iniquities. Never did any man confesse his sin to God, but he went away with his pardon; wicked men may confesse to their fellows, & to good men they may, as *Saul* did to *David*; but it is an harder matter than so, for a man to confesse to God, except it be for company, or for outward glory: but for a man to take God aside to confesse alone to him, I think a wicked man cannot doe that. I find no instance in the Word, that ever any unregenerate man did it. A man had need have hope of pardon to confesse to the Iudge: *Adam* did flie from God, fell to shifting, and so we doe all, while we are as he then was, out of the state of grace. I meane not the grace of election; no man can have hope of pardon

Part II.

but by faith: and by that I doe hold, that it is a signe of a godly man, to confesse all alone to God; and then I can never beleeve that a man will confesse his sin honestly and ingenuously betwixt God and his owne soule, except he hate that sinne. Now how a wicked man can come to the hatred of his sinne, is past my skill to understand. To come backe, I say despaire not: it is worse than perjury, it makes **G O D** a liar, or worse than a liar: it accuseth him of a kinde of perjury; for a man to say there is no hope, no pardon to be had, repent we never so much; sith God hath not only said it, but sworne it, that he will not the death of a repentant sinner; repent and be pardoned.

Ezek. 18.

Sect.

Part II.

SECT. 5.

*The fourth is breaking of vows;
a vow broken doth crack the
comfort of mans conscience
exceedingly.*

A Vow is defined to be a religious promise made to God, I say, that every vow is such a promise; but all such promises are not vows: for a vow properly and strictly taken, is, when a promise is made to God of this or that within our power, with condition of obtaining somewhat at Gods hands; other promises are simply made, and absolutely without any such condition of getting anything from the hands of God; and thus Baptisme is soundly & learnedly denied to be formally a vow. The Schooles teach us, that two things are of the very Essence of a vow. 1. A promise. 2. A further

Abbott an.
to Bishop.
c. 1. Sect. 1. p
995.
Gen 1. 4. D.
38. a. 1. q. 1.
Relol.

Part II.

Fractio voti
est quidam
Infidelitatis
species.

Aquin. 2.

2. q. 88. 3. c.

further obligation and binding
of a mans selfe, and thus we see
he that breakes his vow violates
two things. 1. His duty. 2. His
fidelity: he deales undutifully
and unfaithfully with God, and
from this it is, that breach of a
solemne vow doth so bite the
conscience, because we doe not
onely faile, but (which goes
nearer) forfeit our fidelity. A
double bond is broken, and a
double blow is given to the
conscience, and the minde is
made to be full of trouble: and
now because there breeds such
a stirre in the conscience of a
man, when once he hath broken
his vow, therefore I would
wish, and give mine advise,
that men would bee but spa-
ring in making of their vovves:
there is use and place for vovves
and great good they doe, but
it is a duty fitter for a strong
Christian than for every young
beginner. It is strange to see,

O

how

Part II.

Pf. 110. 3.
Pf. 51. 12.

Aquin. 22. q.
88.

how Satan doth puth on every boy and girle on any occasion, to run into a corner and there to make vowes ; it shoves that the duty is not so spirituall, for a man to tye himsele to do that he should doe, without any such obligation, in that wee find our selves too too forward to runne into vowes, whereas to comfortable duties wee are unwilling enough. God loves a willing people, and we should serve him with a free spirit, and vowes, which are as shackles, are not to be used but in some cases of some necessity ; when otherwise we cannot hold our selves to some particulars in the worship of God, or in our daily life : and his opinion is not sound (as I thinke) who saith, that a work done with a vow is more laudable and acceptable, than the same work and duty done without a vow. A vow broken doth punish the heart of a godly man extremly.

Part II.

extreamly; no man can say how much, but they who have felt the smart of it, and when rash vowes are made, Satan was never so earnest to move us to make them, but he doth as much to make us break them, and then Thou a child of *God* and a breaker of vowes? Away man, never once goe about to thinke, that there is any favour for thee in heaven. My advice is then :

First, that wee bee sparing in vowing, sith we breake many, and keepe few. Doctor *Staupicius* (saith *Luther*) was wont to say, I have vowed to *God* above a thousand times, that I would become a better man, but I never performed that which I vowed : hereafter I will make no such vow, for I have now learned by experience, that I am not able to performe it. This is too much, to say one will never vow againe, who can say what need one may have ; what good

O 2 a vow

On Gal.

Part II.

Greenham
on Tsa. 119.
v. 106.

Quod licet
ingratum
est, quod
non licet a-
ctius urit;
Quod sequi-
tur fugio,
quod fugit
ipse, sequor
Ovid.

Amor. lib. 2
Vid. Aguin.
2. 2. q. 35. 2.
1 ad 4.
Beccas. Sum-
tom. 2. tract.
2. c. 5. q. 5
Sect. 6.

a vow may do one? I rather fol-
low him who wils us to vow,
but for a time; as a man who
hath bin overtaken with drinke
in such and such places, compa-
ny, or so, may do wel to tye him-
selfe by a vow, not to come
where they are for a Moneth or
so, and then see what he can do,
whether he can forbear with-
out a vow, and if he can, that is
taken best at the hands of God;
but if we finde some relique of
the humor still, then vow for a
Moneth more, and so at length
by times, the conquest will bee
had; to bind our selves by per-
petuall vowes is not so conveni-
ent, because our nature is even
made to break those bonds that
we doe bind our selves with for
continuance, and our mouthes
will water, our flesh will itch
the more to break them: where-
fore I have held it an high point
of wisdom, first, to vow no
oftner than needs must, and then

to do it but for a short period of time; and whether wee doe it oftner or seldomer, for a longer, or shorter space, to doe all by the grace of God, and never once thinke to make or keepe our vow so made, but by and through the only and the special hand of God: his strength must doe it, and therefore a vow made without prayer is never kept.

Secondly, but to provide for the worst; make the case that we have broken our vowes, yet wee must not spend our spirits too much with hellish melancholy, so we shall carry an hell in our consciences; our tormenting our selves with extremities of legal sorrowes will doe us no good, nor God no pleasure; wee may hurt our selves by it, and that is all the good which comes of punishing our selves over and above. The way is to returne to the LORD with all

Part II.

*Gen. 28. 30.
21. 32.*

Gen. 32. 10.

speed. And to bring us to God, we must know, that it is no such sin (as bad as it is) but that wee may bee Gods servants for all that ; for hardly was there ever a more godly man than *Jacob* ; and he we know vowed a vow, and it was to make that stone to be *Gods* Chappell, and he being now but a poore man doth promise, that in case *God* would give him but bread to eate, and cloathes to put on, that *God* should be his *God*, and have the tenth of all : but wee finde that *God* did not only give him necessities but abundances ; hee came over with his staffe, but he returned with two armies, and now being made rich, we finde no great remembrance of, nor hast to performe his vow. One would think, if ever man were bound to be as good as his vow, it was *Jacob* ; yet we find he did nothing in it for a great time, but lingred, as though he had no care

care of his promise made to God: for we read, *Gen. 31. 13.* some 20. yeeres after the making of that his vow, God was faine by an Angel to pluck him by the care, to give him an *Item* in plaine words, saying, *I am the God of Bethel, where thou annointedst the pillar, and where thou vowedst a vow; now arise, get thee out from this land, and returne unto the land of thy kindred.* One would think here were plaine English, and round dealing enough, and yet for all this *Jacob* is slow and makes no speed to hie him up to *Bethel*. View the particulars. 1. I am the God of *Bethel*. 2. Where thou annointedst the Pillar. 3. Where thou vowedst a vow unto me, all are as so many instances, to put him in mind of his promise and vow made to God, that he might now arise at last, and be as good as his word to God: yet for all this *Jacob* lies
O 4 . behinde,

Part II.

Gen. 33.

Gen. 34.

Gen. 34. 30.

Gen. 25. 1.

behind, delays the performance of his vow; which both and sin of his, God did punish. 1. By *Esaus* lying in wait for him. 2. By having his only daughter deflowred. 3. By the rage and murder committed by his sons; upon which horrible and hypocriticall Massacre, the good old man cried out, *that they had made him stinke*; and that now the next would be, that the Nations would unite and destroy him and his house. Now the Lord tooke him, when his heart was down with those heavy tydings and grievous feares; and just in the nick, God said unto him; *Arise, goe up to Bethel, and dwell there, and make there an Altar unto God, that appeared unto thee, when thou fledst from the face of Esau thy brother*: and then though long and late, yet at last being drawne to it, *Jacob* doth performe his vow. It is true, he did it, though it were long

long first ; yet we see, the Lord was faine to fire him out of his negligence, and to force him to remember himselfe. His putting off so often, his long delaying was as great a sinne, as our very breaking of our vow, neither had he ever done it, had he bin let alone; and yet *Iacob* was all this while a deare servant of *God*, and hee was pardoned his delaying his vow, and hee is in heaven : let us not thinke but our case is good, albeit we have made and broken many a vow. Repentance wil come and heale all againe. The summe is, that we make no more vowes than needs must, sith Satan is apt to thrust us on our vows, knowing that our nature is sick to breake out when it is so bound ; and when we have failed, then hee roares and cries, there is nothing left but hell and desperation for a covenant-breaker with *God*; and therefore we must

Part II.

Non sitis pigri ad votandum: non enim viribus vestris implebitis, deficientis si de vobis praesumitis, si autem de illo cui vovetis, vovete, securi reddetis *Aug. in Psal. 75. Ps. 76. 11.*

bee choice this way, never to vow, but when we are truly called unto it, and when wee are called to it, to vow, and feare nothing, sith we vow not on our owne strength, but only on the power and grace of *God*: were we to performe the vow by any force, any wit of our own, men should rather vow, never to vow, than to vow at all: but sith wee go, by the help, presence and assistance of *God*; when we have a calling to it, vow and spare not; and if we doe fall so farre as to break our vowes, yet let us hold our own, we are not the first, others have done it, and are in heaven, it is a pardonable sin, repentance will take up the matter betwixt *God* & us, and make us as good and perhaps better friends than ever. The best friendship is often after a falling out, and we must know, that many times repentance pleaseth *God* better, than never to have done

Part II.

*Luk. 15. 7.
Mat. 18. 13.*

done the sin, because it humbles a man more, and drives a man more out of himselfe; and there is as much faith in it, for a man to believe that *God*, on his meere repenting, will forgive him; as there is in holding out against the tentation, and not breaking the vow at all: neither is it besides the book, to say, that there is as much grace in it, for a man when he is down to repent and returne, as there is in not falling at all; for by our fall the powers of the soule are weakned, the force of grace is decaied, and the strength of our sinfull matter is confirmed; and the conscience of a man after a fall is as a distempered lock; the more vve tamper with it, the worse; all this shoves, that it is a signe of much love, and great favour of *God* to repent of a great fault; it is the vomit of the soule, and of all physick none so difficult and hard as it is to vomit, and therefore

Part II.

fore we must comfort our selves and say; I confesse I did G o d great wrong in breaking my promise, and did highly provoke him: but I now see, that hee meaneth all good to my soule, in that he hath given mee the heart and grace to repent of my sin, and this is a fruit of an upright heart to take displeasure at sin. There is I know an uprightnesse, and that is of obedience, when wee sin but a few sins in comparilon: so *Ezekiah* comforted himselfe, in that he walked uprightly before the Lord.

Isa. 38. 3.

Resipiscere
nihilò faci-
lius est
quam ab
initio sapere
*Arist. Po-
list. l. 4. c. 1.*

2. Another of Repentance, when we catch many sore fals, sinne many great and heynous sins; but yet we pick up al again, by mourning and repentance; and so *David* did, and his heart was all out as upright as ever *Hezekiahs* was, he was a man after *Gods* own heart, and carries as large testimonies of his up-right-

*1 King. 11.
4. 15. 3.*

up-rightnes and sincerity, as the Old testament hath any. Now this uprightnesse of repentance is as sincere and shoves as true an heart to God, as the other of obedience : rest wee then our comfort on this point, that say, wee have not kept our selves to our covenant and our vow : yet saving that it must and will coit us sorrow upon sorrow, our repenting of our breach of promise, is as pleasing to God, and ought to bee as comfortable to us, as our Not sinning would have bin ; and sith *God* thinkes never the worse of us for our breaking our vow, we must not be more iust, or more holy than God, we must not thinke ever the worse of our selves.

Part. II.

SECT. 6.

*The last is unbelieve and a kind
of Atheisme, as touching
CHRIST IESUS.*

Eph. 2. 12.

*So Rom. 2.
15. Paul
saith, not
that the
Gospell but
that the
worke of the
Law is writ-
ten in our
heart.
1 Tim. 3. 16.*

A Theisme I call it (with the
Apostle,) sith hee that is
without *Christ* is *without God*:
and when a man is a spirituall
man, he shall find, that his unbe-
liefe this way will mightily pu-
nish his conscience; for loe our
hold here and all is lost, it being
not faith in *God*; but *Christ*, wch
doth save us; and this is an high
and an hard point of Divinity,
here a man is put upon a totall
deniall of himselfe, sense, reason
and all (but meere pure faith) is
against it. A man hath a law of
nature, and principles answerable,
which teach him somewhat
concerning the Being of *God*;
a man hath in him (as hee is a
man) somewhat vvhich vwill
give

give a kind of sight of *God*; but for *Christ*, his Nature, his Birth, his Offices, his Death, his Resurrection, natures law hath not a letter in it to teach us any thing concerning these matters: they are Mysteries, heavenly Riddles, nothing can spell them and finde them out but faith alone; they are ours only by revelation; as good goe about to fore-see future contingents, as to finde out any thing as touching *Christ Iesus*, except by the Word and Spirit only. Things in the morall law, finde some seeds in the light and law of nature; but aske nature at the best as touching *Christ*, and the answer is, that the Gospel is foolishnesse. *God* to be made man, by dying, to conquer death, to rise, and not rot in the grave, and for mankind, to put it selfe for the maine of heaven and happines, on one who as the worst of the three, was crucified betwixt

two

Mat. 11. 25.

1 Cor. 1. 20.
23.

Part.II.

Mat. 16. 17.

1 Cor. 1. 20.

1 Cor. 3. 18.

two theeves, these are things impossible and incredible to flesh and bloud to beleewe. Now here is a field yeelding a world of perplexities to the disputer, and therefore our only course must be, to become fooles in our selves, that we may be wise in *Christ*, to rely only on the word of *God*, to find out our *Christ* in the word, to circumsise the eyes of reason; it is faith that must do it, I shall lose my selfe except I put my selfe upon, *It is written*. Say, though. I cannot find a reason of things beleewed, as touching *Christ Iesus*, yet I do find a reason of my beleewing them, and that is, because I finde it so in the Word: I must live and dye by the book, the bible must carry it. How do I know that there is any such thing as sinne, but because it is written? I must then passe my soule upon it. First, that there is *Christ*. Secondly, that *Iesus* is the *Christ*. Thirdly,

Thirdly, what this *Christ* is, and what hee did and doth for the salvation of the Church. Fourthly, that he is, my *Christ*, my *Iesus*, my Saviour: I say, I must dye upon it; because these things are in and out of the Word; many scruples break in, but dare any man set it under his hand, that *Iesus* is not the *Christ*, that any els is the Saviour? no. Are we not ready when we are at the worst (if we bee called) to subscribe with our hands to this proposition, that *Iesus* born of the *Virgin Mary*, was and is the *Messias*, the Saviour of his people. Why then down with all oppositions and dubitations, dath them all out of countenance with this; I doe beleeve in I E S U S C H R I S T, because it is in the Word; the eye and hand of Faith must doe it, dye with this in our mouthes (hee is he) because the Word saith so: and

Part II.

and I doe beleeeve it the rather, because Satan and lust cannot abide to heare of it. Hold we our selves then to the letter and tenor of the Gospell, and the temptation will blow away: faith workes strongest at last, where reason is most against it, and we finde dying men doubt least of all about the Articles of *Christ*, and the principles of faith; it being a received axiome in the Church of *Christ*, that faith workes best and clearest, when it workes alone, and it workes alone in things wherein reason saith no, but the Word of God saith yea. Thus much concerning the particulars in the first Table; now followes to be treated of some chiefe of the second table.

Sect.

SECT. 7.

The thing wee must begin with is, that the pangs of conscience which arise out of sins in the second Table, are generally greater and stronger than of the first.

ANd it is because that there is lesse of the light and law of nature in us, of the worship of God, than of the duties of our neighbour; we have here a double sting, the spirituall conscience cries, and the naturall conscience cries, & vwhen two come together to cry, that cry must needs be great: It is the better to maintaine order and discipline amongst men; that there is more of natures law in the things of men, than of G o d, and a greater light to discern those than these. The world must stand and hold in some quiet, til the period of it expire, which

Part II.

which could not be, were it not for this bond and law of nature: and thus we have it, that in weaker Christians especially, greatest troubles of mind come, from the matters of the second table. And if you aske what the matters of the second table be, which doe most vex the conscience of a man, and do prove the worst tentations; wee answer that men are usually most disquieted with murther, against the sixth, uncleannesse, against the seventh, and theft, against the eighth *Commandement. Disobedience to Parents and Authority*, as it is first in the 2d. table, so *ceteris paribus*, it is the greatest sin and hath the sharpest punishment; the Ravens of the Valleys shal pick out their eyes; which is never set downe for a punishment of murther it selfe: wee read not that hee that is cholerick with his brother must dye; but hee that

Pro. 30. 17.

that, but speaketh evill of father or mother, is a man of death by the word of God ; but yet these cases doe not use to stagger the conscience most, in the most ; because it is not so flat against the light of Nature, neither are they held such heynous faults amongst men ; and wee use to judge too much of the greatnesse and foulennesse of sins, by custome and the estimate of men ; we doe account those the worst sins, not ever which the Word saith are the greatest sinnes ; but such as amongst men in the time and place where wee live, goe for the mighty sinnes ; and trouble of conscience doth arise from our opinion and apprehension wee have of things, which by the way must teach us, not altogether to bee led by the wracke of our conscience ; for conscience is blind in al unregenerate men, and in the best, it is in part defiled and corrupt and

Part II.

Mat. 15. 4.
ὁ ἄνθρωπος
γὰρ.

Part: II.

*Rom. 9. 1.**Mat. 15. 3.**Mar. 7. 2.**Ioh. 16. 2.**1 Ioh. 3. 20.*

and imperfect, and therefore it is mistaken and cannot bee our rule, and it is our sin, to set our conscience in the roome of the Word of G O D ; when conscience speakes in the Holy Ghost and according to the Word, then it must be heard, else conscience doth sometimes complaine most of somethings that are no sins at all; as we see in the Pharisee, who was troubled in minde, if hee should chance to eate with unwashen hands, and through misprision and error, they thought they did G O D good service, to kill *Christ* and his Apostles; and therefore we must not set up conscience too high; put it not in Gods place, but when it speakes for God and from G O D, and hath light enough to see what is what; then when it speakes out of the word, the conscience must bee heard; God is greater than our heart, and therefore wee must hold

hold to him and to his Word, which onely is his Interpreter in this world : it concludes not then simply, to say, my conscience tels me it is a sin, my conscience tels me I am not in *Gods* favour ; but to returne, we must know that those sins doe trouble most, which doe most disturbe the society of men ; for it is the naturall conscience that gives the heaviest blow ; there is most light and sight in the naturall conscience of man, in those matters which concerne humane societies of men ; and so because bloud, lust and theft do undermine the state of mankinde, and cast all into confusion : hence it is that these sinnes make such a cry as they doe, and that not simply, because they are the greatest that bee ; nor for that they are most against the nature or wil of *God*, but because they doe most hurt to men, and are most against the order

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order and government of mankinde, before I descend to those particulars, I would have men to aske the question, whether their trouble bee, because the tentation is bad, or base; or bad and base both.

I. If we be troubled only because the sin is base, and brings with it, or after it, the shame of the world, then it is from sinne and pride that we are so vexed, and that is made a matter of conscience, which is wholly or chiefly a matter of self-respects; or if it be within our selves and secret, and yet out of a conceit of our selves, wee are much afflicted that we should be haunted to doe, or drawne to act such and such vile and base corruptions or some dishonourable passions, then this is from spirituall pride, and all this is no true trouble of conscience at all; we may know whether it be thus or not, if that other sins

as grosse and great in *Gods* sight which have in them or after them no shame, nature shames not at them, the world doth not cry shame of them, but rather (as many sins of profit and delight) are in credit in the world, and doe bring respect amongst men; now if we finde, that such sins do passe without any such trouble: the conscience saith as much as nothing, though wee be convinced that they are sins; if thus, then the case is cleere, that it is a trouble which wee make, and not which sinne or God doth make. It is shame as shame, not sinne as sin, that doth cause all this cry; it is not for the sin, but for the effect of sin, that we thus complaine.

2 If bad and not *base*, whether to the face of the world or to the naturall principles which are in us, then the troubles that we feele in the conscience are spirituall and sincere, they are

P

for

Part. II.

For sinne as sinne, because it is naught, or rather, because it is forbidden by God; for many things have no morall naughtinesse in them, yet are sins, because they are forbidden by God; and if these things trouble the minde, such wounds come the right way, and God will cure them: as because we heare not the Word, receive not the Sacrament, which in the dictates of nature were no sins, had not Gods written law beene: in a word, when we finde that the blow our conscience doth give us, is because the fact is a fault, a thing forbidden by God: here the matter doth run right, and it is very conscience which moves in that case.

3 When *bad* and *base* both: the terror is great, and it proves an occasion of great humiliation and casting a man downe: we are so proud and high in our owne conceits, that base ten-

ties

tions which produce inward shame to the mind of a man, and (if they come abroad) outward shame and scorne amongst men, doe mightily abase a man, and are an excellent cure for spirituall pride. Here we shall finde a mixt passion, working feares in the heart, and complaints in the conscience of a man; for as the sin is bad, so it doth trouble, because it threatens the wrath of God, and is accompanied many times with a fore-feeling of the wrath to come. As it is base, so it doth draw over the heart and conscience of a man an inward blushing and shame; and I may say it, that true internall shame, making the conscience red again with blushing, testifies repentance more and rather than sorrow. A wicked man may grieve, but for this spiritual intrinsecal shame, it is not in wicked men: we must note that an outward shame is in the unregenerate,

Part. II.

Spiritual
 sins are not
 so base, as
 carnall sins:
 1. Because
 they are not
 so common
 to us with
 Beasts.
 2. Because
 they doe not
 so take away
 the naturall
 use of reason.
*Aquin. 2. 2.
 q. 144. a. 2.
 ad 4. m. te.
 q. 142. a. 40.*

when they have sinned some sins which the world doth point at; this is a shame before man, and there is some inward shame also, which wicked men doe feelee in themselves too, and that is in and for such sins as are against the law of nature; and such conviction, as general illumination and common graces doe cause here the heart will blush, but in such sins as are not knowne to be sins, but by the conviction of the spirit; here to shame, to have an heart as red as fire, with a blushing before God, this is a good thing, and proper to the godly, and it is most, when the finnes are base: thinke not that there is any sinne which is not base in it selfe, but to us (and in cōparison) we use to name some special sins, base sins; this is the shame *Paul* meanes, what fruit have you in those things whereof ye are now ashamed? *Ro. 6. 2.* Ye are now, which shewes the
 whe

when, and whilst they were in the state of nature, they were not ashamed of them: wel then, a wicked man may grieve for sin, because of the punishment feared, or felt, or both, because there is wrath hanging over his head by an haire, because sinne lyes at the doore; and here are selfe-respects out of love & care to our skin, because we would not be punished here, or hereafter: but this shame is not because sin is punishable, but by reason that it is filthy, it ariseth from the turpitude of sin, and this is hearty, to make a stand at sin, because it is filthy and ugly. To be ashamed of some effects of sin, as *Adam* in his fall, I meane at his nakednesse, is in wicked men: but to have this inward shame in the conscience, because of the innate filthinesse and turpitude of sin; this is not in the wicked, nor in their trouble of minde, and was not in *Judas*,

Gen. 4. 7.

Arist. Rhet.
2. c. 6. *Aquis.*
2. 3. q. 144.
2. 2.

Gen. 3. 7.

Part II.

Luke 18. 13.
Pfal. 40. 12.

when I say, there is not onely grieve for sin as bad, as punishable; as bad, respecting God, as punishable respecting our selves, but also a shame in the mind of a man that he cannot look up for blushing, then it is as it should be; and the pang of conscience which comes from this sorrow and shame, is, many times very great, and this is a troublesome estate while it doth last, but it is not dangerous.

To apply. The three sins, I mentioned, *viz.* Theft, Vncleannesse, Murther, doe smite home, partly because they be had and partly because they be base.

I To begin with Theft, we must beware that we doe not filch the worth of a penny from any man; that which in our common notation is called theft, is more base than the great sin of Rapine, and Robbery, because that in rapine ther is some manhood and fortitude shewed, such

Aquin. 2. 2.
q. 144. 2. 2.
adult.

as

Part II.

as it is : but in theft is nothing but a base minde ; and because the law is so strict & flat against cheeving ; the name of a theefe is odious, and it doth pay our hearts home, and there is very much trouble of minde, because men doe use to spit at this sin, and the reason is, rather because it is a wrong to man, than for that it is a sin against God : and sure we must see that we do keep cleane fingers, that by no kinde of unjust alienation, wee either take or keep any thing from any body which in right is his ; we all love to bee truly and justly dealt with, and therefore nature it selfe, if it may be heard speake, will cry fye and shame upon a false finger. Because then it makes a breach into the *mentis* & *animi* of men ; whom we see rather than, for that it doth make a breach in the Law of God (whom we see not) this sinne doth clogge the consciences of

Furem odio
habet & Sy-
cophantam
quisq; *Arist.*
Rhet. lib. 2.
c. 4.

Part II.

men what ever the ful cause be, we finde that it doth pester the minde of man; and the conscience, held and hampered with a clog, is like a distempered locke which no key wil open: we must therefore, to keepe our conscience as free as may be, beware we doe not touch that which is anothers: but if we have, do, or ihall, what then? We must free our mindes againe by confession to God, and restitution to men. Here we see that a great cause why these same sins of theft do urge the conscience so much, is, because of the wrong done to men (whom we see) in that as soone as ever we have made restitution, the minde begins to settle, and the heart to quiet it selfe presently. I know if we have meanes so to doe, we must give as a work of charity, to expresse our thankfulness to *God*, a largesse to the poore too, as *Zachens* did: but the maine thing
which.

Luke 15. 8.

which quiets the conscience, is to restore, which is a work of justice, the other of charity: this worke of making restitution to the party wronged, or to the poore in case of defect, that the party cannot be knowne or had, will stil the Allarum which the cry of injustice raiseth in the conscience of men. And by the way we may note, that the very cause why the other sins of murder and uncleannesse are more dangerous to the peace of our consciences, is, because that in them, there is no possible place left for restitution (for who can restore to another their life or chastity?) But here in theevery there is, and therefore there lies a faire way to hush all in this sin which doth not in those. The sum is, take nothing from any man; it saves a great deale of horror: if we have, then let him that stole, repent of the sin, restore the damage, & steale no more!

Part II.

SECT. 8.

2 The next shall be murther, a sinne that makes a foule and hellish noise in the conscience, in that it deprives a man of his life, his best peece.

Luke 15. 17

I meane not to speake of murdering our enemies, or plaine killing any, as *David* did, to avoid shame, or so. Tentations to this sin, are rare amongst the people of God, *David* for one, did it for once, and it did so cast him behinde hand, that he came not to himselfe til about a yeere after, and then too by the particular stroke of *Nathans* ministry; he himselfe was a Prophet, and a rare Saint of God, yet he lost himselfe for a great time; & *Nathan* being sent from God was faine to goe about the bush, and at last to close with him; and take him as it were by the throat

throat, and say, thou art the man; *David* had his fits of minde in all this space betwixt, he roared, by reason of the disquietnesse of his heart; his marrow was dried within him, he was like a chip, or hearth, and therefore this sin by all meanes must be avoided, and the occasions & causes of it: it springs from anger and hatred, and these irascible passions must be mortified, and to mortifie them we must deny our selvs in our reason, else we shall say, when we are provoked and abused, that we have reason to be angry; and to beate downe hatred we must beware of envie. *Cain* killed *Abel* for nothing but envie; and the Scribes and Pharisees did what they did to *Christ* for very envie. Downe with these burning and provoking affections, and wee are safe from the sinne. But the tentations to murther, which follow many of the people of
God

Part II.

2 Sam. 12.7

Psa. 32.4,5.

*The cure in
repentance.*

Quis homicida desperet si in spem redditus est, a quo etiam Christus occisus est?

Aug. tra. 28.

in Ioh. Evan.

1 Ioh. 3. 15.

Mat. 5. 21.

1 Ioh. 3. 12.

Mat. 27. 18

Part II.

God, are to murder ones self, or ones neerest friends, as parents, wife, children; the cause of this is diverse, in selfemurder, that which makes way for this heliish motion is discontent, arising for some sin, or from some heavie crosse; and when we are in this case, then because wee have not faith to beleieve that it will ever be better; and are so full of pride, that because wee cannot bee as wee would bee, therefore we begin to thinke it is best not to bee at all: wee must then labour for faith, to beleieve that one day it will mend; if a sin, God will forgive it, if a crosse, God will remove it, and humility to be content to be anything, tis no matter what as long as we be out of hell, and then this tentation will away: and of all, see that we despaire no:; for he that is once out of hope, will desire to see the worst as soone as may be, and so leape
into

Part II.

Exod. 14. 13

Mat. 4. 6.

into his own death. Hold out, be patient, wait, stand still, *and see the salvation of God*; Satan did tempt the Lord Iesus to breake his neck; and are we better than our Master? And when *Moses, Elias, Ionas*, and others of the best sort of saints, were in a fit of discontent, and grew weary of their lives, wishing for death, I doubt not but Satan gave a push at them, to dispatch and ease themselves of the present passion, by cutting of their own dayes. Far be it from us then, to think that we are none of the Lords, because we are tempted or followed with such hideous tentations; or that sure we shall at last doe it, sith we are tempted to it long and often: No, no, thousands of Saints have gone thorow this tentation; & have happily closed their eyes in peace: our lives are not our own, God gave them, & it lies not in us, to take away our owne lives from
our

Part II.

our selves ; our lives, I say, are not our owne, and we neither ought, nor can, without Gods permission take our lives away. Man in his life being so neere himselfe as his life is, and the consequent being of such danger, we must trust and hope that the Lord will hold our selves in life : I meane not to give any way to any in this sin ; for though I see that many have beene weary of their lives ; yet in all the Word we read not of any godly man or woman that ever did it : few scape the tentation that live out their time ; they are to follow Christ in that as in other tentations of Satan ; but in all the Word, we read not of any of the generation of the just that ever did it : that God who kept them, will, if we looke up to him, doe as much for us. A marvellous matter it is, serving much to humble us, that men who dare not thinke of taking away

away the life of another, should be so pestered with impulsions to stop their owne breath; but to settle the point, we will remove false meanes of ease, and set downe the true way to peace in this malady.

I. A false meanes is for a man to yeeld too much to fears, so as to think to avoid the tentation, by declining, and not by resisting; as some dare not carry a knife about them, or when their knife is out, cast it from them, this is to yeeld too much to Satan: neither doth it helpe the matter, but rather keep the tentation in. I will not say what may be fit, when a man is subdued and held downe by Sathan, herein weaknesse may dispence; but while a man is in the conflict, this is not the way: indeed if a man have his knife out about idle occasions, perhaps it may doe well to put it up, to put it out of sight, and so out of minde; but

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(but if a man have it in his hand, about his meales, or any other good use, then to put the knife up ere one hath done, out of these feares, is to faint and to come in too much to the devill; and though one doe finde some seeming ease for the instant; yet it is but like drinking cold beere in the shaking of an Ague, the disease will grow the worse after. Right so, Satan will hold on his tentations with the greater violence: the way to drive away our tentation, is to keepe our knives about us; and when out about some good and useful imployment, by no meanes to put them up for feare; but to fight it out against Satan, by setting the Word and Christ against him; and do this a while, and we shall have peace.: so others dare not come, or not abide in such or such a place, because there they use to be tempted to selfe-murther, but this is
not

not the way : have we businesse there, or have we not ? If none, what make we there ? Chiefly, in the night, or darke ; if wee have, then go thither, stay there out our time ; the tentation will more fright us than hurt us, and it wil ere long settle us, that we shall have as much quiet there, as in any roome elle : some in their beds, in the dead time of the night are assaulted, they rise, and thinke that the way ; if they rise to fit themselves the better to pray, I say nothing to that, I rather commend it, but if we arise, and avoide the bed and chamber for very feare, I like it not, it never helps, the more we rise, the more we may, we shall never have done, rather wee shall grow worse, and the tentation will grow upon us : what then ? Lye still, looke to God, to his Word ; in any hand yeeld not to the Divell ; to flye the roome, the bed, to call for candle,

Psa. 119. 62

Part II.Eph. 6. 13.
14.

dle, it is to flie from the divell : we must abide by it, fight it out by faith, and Satan will flie from us. God would have us stand, and it is best to beat the divell in the selfe same place where Sathan thinkes to foile us : I am at prayer by my selfe, or meditating in a secret place, within or without doores ; I am fil'd with a fearefull thought, that sure Satan is behinde me ; what now ? Doe not flie the place, goe on, make an end, Satan cannot hurt : say we quake every joynt of us, yet hold on, quake and pray, quake and meditate, and we shall make Satan quake and flie : neither is it good to be looking behinde one, for it is a service and kinde of obeying the divell ; a man shall never have done ; but stand our ground, out-looke the divell, say I am about a lawfull worke in my right place, I will not turne my feet or face aside for all the Divels in hell. Satan

is the Lords enemy, and God cannot take it well, that wee should do any thing for feare of him. Againe, I never goe over such or such a Bridge, but I am tempted to cast my selfe in, and therefore I go round about; or if I go over the Bridge, I run over, to be on the other side quickly for very feare: alas the day, what a miserable life this is? we must not thus yeeld, but go over, and not about, and go over as we use to go on the plaine ground, and as others use to go over the same bridge; doe thus with a constant heart, and after a time or two, we shall be free from such horrors & feares, else we shall hang in this misery perhaps while we live, as not to dare to goe over such a Bridge, but we must run. O cowards! These be you think but toyes; beleeve it, there is more in it than you are aware of; it helps against the Divell, it frees the heart of a man from

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a world of vexing and disquieting feares: so for our neerest and dearest friends, Satan doth sometimes push at the people of God, to lay violent hands on their wives, their children, and that in the night; now the way to helpe all, is not to doe as some doe, to rise, to avoide the bed, the chamber, this is a kinde of base fearing and yeelding to the divell; lye still, stirre not a foot, Sathan is soonest vanquished, and our hearts best eased by resisting: so for children, when wee are assaulded with such hideous tentations, many thinke to mend the matter, by putting the children out of the roome, out of the house, out of sight; this is but to shift, their place is to be in the house and roome where wee are; it is our duty to have them much in our sight; it doth but skin over the matter for a time to put them away: the best way is to stand

stand to it, and beat off Satan in those tentations, our children standing by. Now here wee must beware that we doe not entertaine a tempting conceit, as though we did not love our wives, we did not care for our children, and were without naturall affection, because we are haunted with such monstrous motions : This proves indeed that Satans tentations are unnaturall, and would produce most unnaturall effects ; this proves that Satan cannot abide, that families (the ground-worke of all communion amongst men in Townes, and States,) should accord and be in any peace; this proves, that if Satan might have his way, he would have us all to be as he is, but so many piteous murtherers, First, of our best friends, and then of our selves : it proves not that wee love not our friends, because of these motions ; for a man may be

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be often assaulted to do himselfe harme, and yet for all that hee doth love himselfe, and tender his own good too for all that : and therefore a man may wel be a tender husband to a wife, and a tender parent to a childe, for all these Satanicall suggestions : for let any other touch the least haire of our heads, and offer the least hurt, to the worst and least member we have, we doe startle at it ; and should any other person or thing come with any violence towards our children, we will step betwixt them and the blow, and even venter our own lives to bee a meanes to save theirs : and we find that such as are vexed with such sudden motions towards their children, are yet so tender over them, that they will scarce suffer the wind to blow upon them ; are sicke with them when they are sicke, reckon of no paine, no care for them, when in any danger which

Part II.

shewes naturall affection to abound. A man is not to judge of the affections by the feeling motion of them, nor by the stirring of them in his bowels; nor is he to judge at all by what he feeles himselfe to be in the temptation, but by the effects; if there be such fruits which nothing produceth but love and affection, it is past all question that there is no such totall want and generall defect that way. We cannot abide to heare God evill spoken of, which shewes that our heart is towards him, albeit for the present we feele not our hearts and affections to move towards him, our affections are usually most deepe, when they runne on without any noise; wherefore what ever Satan puts upon us, we must hold our own; that for all him and his tentations, and those impulsions of Originall sin, we doe love our selves and love our second selves
full

Part II.

full dearely, and would be full loth to suffer any wrong to bee done to them.

2. The true and right meanes of helpe in these bloudy tentations are, First, to labour to bee contented with our selves, the peace wee have, the comfort wee have, the health we have, the meanes we have, and considering what we doe deserve; to blesse **GOD** that it is no worse with us. A cheerefull heart is not subject to such malicious motions of the Divell; he useth to worke on man whom hee takes to bee discontented. We are alone thinking on heaven by some Well-side, he seeing us alone, taking us to bee there, in some discontented moode, thrusts at us with a temptation to cast our selves into the water: here runne not away, walke on still, proceed in good meditations, thrust away these thoughts that are put in by the Divell;

Divell; and know that our Originall sin is the receiver worse than the theefe. 2. Humble for that wee carry about with us, such a corrupt heart, as will on such occasions take thought of discontent; it is our proud flesh that will not sit downe under some heavy crosse; and because we have not al we would have, and cannot bee that wee would bee, we care not to be at all: we must have as others have, else wee fall a powting presently; wee must learne to be thankfull for any life; downe with the proud humour, bee not high minded; these thunders and lightnings of tentations are to fright us, and by such feare to bring us to walke humbly before the Lor.l. 3. See what sin wee live in, if in any, that is a true cause of deepe discontent: repent of that, doe the contrary duty; sin is the proper cause, not the crosse which makes

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Part II.

us weary of our lives ; Satan sets our eyes only on the crosse, for hee knowes, it is out of our reach to remove that ; but indeed it is some sinne that doth pinch us, and put a sting into the affliction, and we have it in our hands by repentance to remove the sinne, and the crosse will remove it selfe : go to *God* to find out the sinne for us, and away with that, if there be any, and (as when the tooth is once drawne) we shall find ease and peace presently ; if wee be not weary of sinne, it is but fit, we should be made to be weary of our selves : If no sin, then know, it is to humble us, and to fit us for some great peece of service, that the *L O R D* meanes to imploy us in. Waite and joyne with the tentation, to rend the heart, to bring the minde low, and then it will be gone. 4. See whether we doe not abuse *God* and our selves in our wives and children ;

Part II.

1 Cor. 7. 29.

children ; perhaps, we dote up-
on them, make so many **G O D**s
of them ; and if so, then it is rea-
son that they should by this ten-
tation bee made bitter unto us ;
that wee may have Wives and
Children, as though wee had
none at all ; or if otherwise we
sinne against **G O D** in them or
for them, let this goe for the
cause, why Satan is set on, and
let on us, with such killing sug-
gestions, that wee may bee cor-
rected in the very thing where-
in we have offended. 5. That
which must hit it on the head
and doe the deed it selfe, is to
get it off by prayer, by a fast,
if need bee, and by the Word.
There are some which will not
off but by prayer, and fasting ;
but there are none so terrible,
so strong, but prayer and fasting
will give us ease and comfort a-
gainst them : but the matter
must bee sanctified to us by
the Word ; Wee must bring

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Scrip-

Part I..

Scripture, not reason. To tell Satan or our selves of the shame, of the danger to us, to ours, will not doe the deed : that which will worke the worke, is to set the word of commandement, of promise, of the threatning against the powers of Sathan, I shall sin if I doe, I shall offend God : It is written, thou shalt not kill ; if not an enemy, then not a friend ; if not a friend, then much lesse my selfe. Love to mine enemy, is the reason, why I must not murder him ; love doth begin at home, and it runs warmest in mine owne veines, in mine own bosome, and therefore I will not lay hands on my selfe, I shall dye the death if I doe. The word and prayer will fright him away ; sin and Satan care for nothing, feare nothing but the Word : they are the Ordinances and the power of God, and by his might, doe extinguish all the fiery darts of the Divell.

6. Never

Part II.

6. Never thinke of making any mends or satisfaction, by destroying thy selfe for any sinne: perhaps *Indas* thought by killing himselfe to make some amends for his horrible murther committed against the person and life of Christ Iesus: Satan never doth a man more hurt, than when hee comes preaching, and sets upon us with holy ends, that because wee have done this or that grand offence and abuse to G O D; that therefore wee are to pacifie him or to satisfie him, by sacrificing of our selves. This corrupt Divinity growes in our flesh, as we see by those, who fetch their penniworth as they thinke out of themselves, by whipping themselves: a mad part it is for a man to think that by committing murther, the greatest of all murthers upon himselfe, to make any mends for his sinfull life; and yet so foolish

Q 3

doth

Rom. 1. 16.

Aug. Contra Gaud. l.

2. c. 27.

1 King. 18.
28.

Part II.

Both the diuell make some men. Beware of this deceit, fire is not put out with fire; no satisfaction can possibly bee made but by the blood of the Lambe, that holy Lambe Christ Iesus: and I would have men beware how they plead for such as draw their owne blood, because thereby they doe make way for Satan, to push hard on the consciences of weake Christians, by bearing them in hand, that they may ease themselves of some present horrors by killing themselves, and yet be saved in heaven for all that: such cases perhaps may possibly bee; but for man to plead for such, to exempt them out of the rule, may make foule worke for Satan, to play upon the weaknesse of many poore Christians soules. I know no medicine (next to the Word and prayer) of better use to hold such mens hands from their own lives, than feare
of

Part II.

of being damned in hell : an indirect plea it is, for any to speak for such, and full of danger ; some thinke thereby to ease perplexed consciences, but it is the ready way to perplex the hearts, and engulfe the soules of feeble Christians ; they doe not know, what hurt they doe to men, under this tentation to vent such unsavory Doctrine ; that a man may doe well for the maine, for all this: that this may bee a way to heaven. As I love not, so I meane not to judge; the way of charity, is to leave *Gods* secrets to himielfe ; but I urge this, that men would hold their tongues and pennes as much as may be, least in thinking to doe good, they doe hurt ; and by going thus about the bush, hoping thereby to ease the hearts of men, doe mightily plague and disquiet them : for what will Sathan say ? dispatch man, thou maist be saved for all this ;

Q 4

such

Civitas eum
qui seipsum
necaverit,
muletur, &
quædam ig-
nominia ei
inuratur,
quasi civita-
tem injuria
affecerit.
Arist. Eth.
l. 5. c. 11.

Inter pon-
tem & fon-
tem misere-
cordia Do-
mini.

Part II.

such a learned man hath so written, hath so said. And lastly, we must all worke it out with feare and trembling, and know that we have no safety, no not from our selves; but under the shadow of the *Lord*, we are alwayes to stand as in his hands, and keepe our continuall acquaintance with, and dependance on *God*; know that without him, we are poore weak creatures, that wee cannot beare our selves; that the greatest earthly blessing under heaven, (life it selfe) is quickly made a mans greatest burthen: that no man can stand before a wounded conscience: before an Angell we may stand, but wee cannot stand before him when he is angry; that man hath no spirit, no courage in him, if *God* leave him to himselfe: keepe in with *God* and pray him to defend us from our selves.

Sect.

SECT. 9.

The last, is the lusts of uncleanness, which doe presse upon the conscience as much, if not more than any, because, they are very sensuall and of a beastiall and brutish nature.

THese deprive a man not onely of religion, but of the free use of reason, and are many of them committed with and upon another, and so a second person is brought within the guilt: as also by reason of the concomitant fleshly delight: for they are acted with very great willingnes: and when many of them are done, though nature it selfe say, No, to them, they are done with very much wilfullnesse: and now, where much will is, there is much guilt, where much guilt is, there is much horror: and

Q 5

then

Cupiditas si
solum dixe-
rit esse in-
dum ratio
vel sensus,
impetu fer-
tur, ad frui-
tionem, ira
quidem se-
quitur rati-
onem aliquo
modo, cupi-
ditas vero
nequaquam.
Arist. Eth.
l. 7. c. 6.

Part II.

So Job. 8. 4.
Taken in a-
dultery in
the very act
The word
translated
act is,

עָשָׂה אֲדוּלְתָא
עוֹשֵׂה עוֹלָם

Id est, in the
theft, per-
haps to in-
timate the
great theft,
which is in
Adultery.

Mat. 12. 43.
2 Pet. 2. 10.

then againe, because these lusts do pervert the order and course of man-kinde irregulating the right succession of families; and in the point of Adultery, and that kinde of bastardy, it doth put in a strange bird to inherit the nest, and weare away the feathers, which is unspeakable theft, and to bee confessed of the adulteresse; lest to her foule adultery she adde horrible theft, that the child of a stranger carry not away the goods or lands of the family. These and many other concurrent or consequent absurdities doe make this sinne cry aloud; and it hath a speciall measure and order of uncleannesse above any sinne else. All sinnes are uncleane, and Satan is an uncleane spirit, but there is something in it, why the Apostle is so distinct, as to call this sinne above all other, *the lust of uncleannesse*. Great care and diligence is to be used

to

to hold these lusts off. They are in the Originall appointed to preserve the *species* of mankind: and as hunger is a potent desire, it being ordained to preserve the person of man in the individual; so much more these motions are violent and mighty, being made to make good the succession and propagation of the whole kind of man: mighty they are when they runne in the right channell; but if wee suffer them to take a wrong bias, and to fall into unlawfull courses, where Sathan drives them on, how then doe they beare downe all? They cast a man into such a subjection, and (as I may call it) voluntary compulsion, that the Apostle saith, such cannot cease to sin. Againe, I must borrow leave to put in this, that wee are the rather to take heed of these pollutions, because when we are in once (by reason of the great
sense

2 *Tim.* 2. 14.

Part II.

sense of guilt they carry with them, in that they fly in the face of both spirituall and naturall conscience at once) they bring men to great terrors and inward horrors making men beleieve that there is no hope of such, and from thence, men run upon the rockes of selfe-murthering tentations; and more I thinke, have made themselves away out of inward feares arising from some uncleane pranks, than for any one thing else: and the cause hereof is, because that these lusts bring great shame amongst men if once out; but the maine is, because they carry with them great inward shame, not only spirituall betwixt God and ones selfe, but naturall, betwixt a man and himselfe: as wee see in those actions of this nature where they are without sin, yet there is a kind of naturall shame. And now because there is such shame of all sorts,

Part. II.

Vt meiere,
alvum leva-
re, liberis
operam da-
re. vid. Cic.
Offic. l. 1.

sorts, men are wondrous loth to let any man know what the matter is that troubles them. And in tentation of selfe-killing, if a man keepe the core to himselfe, he is in great danger; but if a man doe once out with it, after hee hath beene with *God*, and it will not doe; I say, if then one doe out with all, to a wise and a trusty friend, that hee is in the tentation of murdering himselfe, and the cause to bee some foule uncleane pollution; why then one would wonder, upon what a sudden the heart will feeke ease, and the cure is as good as done. But now because there is such shame, and we are loth to out with it, that we have beene uncleane; and the fire will hardly quench except one breake up the Boile, and vent the corruption, by opening all our mind to some godly friend, upon these considerations, I propose it as an
excellent

Part. II.

excellent peece of counsell to all, to beware of the lusts of uncleannesse; the sin is great, the consequence greater.

Moreover, this is a great matter in it too, that wee doe grow into troubles of minde for sin, according as we doe apprehend them in the greatnesse of them; and wee doe conceive much of the greatnesse of sin, according as the opinion and judgement of the world goes. These are not in our apprehension ever the greatest finnes, which the word saith are: but which are most out of request with the world. Now this lust of uncleannesse is a great eye-sore amongst men; it is so rated at by many men as though God had made but onely the seventh Commandement; whereas covetousnesse and pride far greater finnes in themselves (take them precisely,) are not so esteemed amongst men, no nor amongst

amongst common Christians. A man may goe for a great professor, and yet be extreame covetous, as we see in *Indas* : but if he be a man given to uncleanness, it is a sin so out of all credit, that a man who is knowne to be infected with it, cannot amongst men in their opinion goe for a professor, as some tearme themselves; and now because the world doth hoot at this sinne, we are apt to tind exceedingly in our consciences; when wee are overtaken in this uncleane passion; and to grow towards a bloudy conclusion, as though the sinne had in it that greatnesse, that there were now no hope of us. And this may well go for another usefull consideration, to move us by all meanes to keepe from the lust of uncleannesse. And lastly, the sinne many times weakens the body, and pines away that, darkens ones senses, thortens ones life

*Pro. 5. 11.
7. 26. 31. 3.*

Part.II.

life, and then comes in a huge cry, that we have rotted away our life : are guilty of hastning our owne death, and much adoe there is to quiet the storme which comes in this way :
1 Pet. 2. 11. Wherefore for this cause also abstaine from fleshly lusts. We see then that it leaves the greater brand on the conscience, because of the dishonour and blot of this sin, as well as by reason of the dishonesty of it, as also for that there is a degree of uncleannes in this sin, over there is in any else ; which foulenes, the heart of man doth rise against ; and this cannot but touch us with some degrees of terrour also ; and that this sin doth carry some speciall staine of dishonour with it, read it in *Salomon. A wound and dishonour shall he get, and his reproch shall not be wiped away.* And in *S. Paul : who calls chastity a mans honour.* Vpon these grounds
 and

1 Pet. 2. 11.

Tit. 2. 7.

Tit. 2. 33.

1 Thes. 4. 3.

and considerations it was that St. Peter saith; *That fleshly lusts doe war against the soule.* These are the divels Captaines, and do (meaning to kil us) smite at the head, War against the soule: o-ther lusts doe warre against the soule too; but there is some speciall matter in it, that these fleshly lusts are said to warre against the soule: shall I say, that it is, because that although o-ther lusts doe warre as much against the graces of the soule: yet there is not any that do war more, no, nor in some respects so much against the peace of the soule; and therefore in St. Peters words wee are to bee beseeched (of all lusts) to abstaine from fleshly lusts.

Wee will now enter into a particular discovery of such speciall branches as may make the matter the plainer. Lusts of uncleannesse are committed either; First, with ones selfe: Secondly,

Part II.

Æschines
Temarchum
 a concione
 ascendum
 contendit
 ob crimen
 impudicitia
 in se admis-
 sum. Vid.
 Navar. Ma-
 ginal cap. 16
 n. 6.

So *Paul*, 1.
Cor. 6. 18.
 Aggravates
 Fornication
 for that it is
 against our
 owne body.
 Vid. *Erasm.*
Paraph. in
 1 *Cor.* 6. 18.

condly, with others. First, we will begin with those committed with ones selfe, which are greater in themselves, abstract them from all other circumstances, than with any other; as selfe-murther is worse than the murder of another; so in and of it selfe, this sin is worse than with another. For the rule is, that the sin that doth breake the order of love most is the worst, love being the keeping of the Commandement: I must not defile my neighbour, because I am to love my neighbours chastity; but I am to love my selfe and mine owne chastity, before the chastity of any else: and this is a foule sinne much against nature, and therefore the worse: for the more unnaturall the sin is, the greater the guilt is still in that respect: and whereas it is thought that there is not that wrong in it, as is in taking away the chastity of another: I urge,

urge; that there is most wrong when a man doth wrong himselfe: and as the theete doth in the candle, so these selfe defilements doe rot and weaken the body, by the curse of God exceedingly. And (as in all such inordinate practises) there is a secret kinde of murther; what, if not in the intention of the doer, yet in the condition of the thing done: God is much displeased with these kinde of sinnes, they are execrable in his sight, pay the conscience home when they are set before us in their true and right colours; make people unfit for mariage without the great mercy of God ever after. I could wish people to marry on ever so poore termes, rather than to fall into such illicite, darke and abominable practises, which doe grieve the very principles of nature; say, let the worst come that can, for outward things, it is

Vid. Gen. 38
ver. 9.

Quisquis
affectus illo,
si anare non
potest, cohi-
beat eos in-
tra præscrip-
tum legiti-
mum: ut
& illud
quod avide
expetit, con-
sequatur, &
tamen in
peccatum
non incidat.
Lact. l. 6. c.
23.

Part II.

is better to beg than burne in hell ; I will trust in God, I will follow him ; he that feeds the Ravens he will provide ; I will rather bring trouble on the outward man, than on the soule : it is wisdom to look to the soule what ever becomes of the body : whatsoever comes, it cannot be worse than sinne ; nay whatsoever it be, it cannot bee bad with us so long as we obey. For howsoever there may bee some difference of estates in the generall, yet sure it is, that is the best for us in the particular, which God calls us unto, there lyes our peace, our joy, our comfort. 2. With others, and here come many kindes ; we will begin with the worst first, and that is bestiality, forbidden in the Word, and therefore our corrupt nature and originall sin is capable of it, and when once in, too too prone unto it. The worst things, when the law of nature

*Lev. 18. 13.
20, 15.*

nature is suppressed, yeeld strongest delight such as it is; this must be looked unto, it turnes man into a very beast, makes a man a member of a brute creature; a sinne that man would soone fall into, if the Lord should let sin and Satan alone with us; what one man doth, that another may possibly doe, wee being all of the same masse and cloth; And that since the Law was given, men have run upon this horrible abomination, Stories, and experience, and Law, have shewed and doe show; wherefore by all meanes this foule corruption must be avoided: over familiar usage of any brute creature is to be abhorred. And the Iewish Doctors doe charge their novices, by no meanes to feed their eyes with staring on the generation of beasts, for feare of the worst. It is a pit, out of which those few that do fall into it do hardly

Part II.

Μηδ' ἀλό-
γοις ζώοι-
σι καθήκειον
ἐς λῆξιν
ἐλθεῖν.
Thocyl.

Præce-
rant nobis
sapientes
nostri, ne
intueamur
jumenta eo
tempore
quo carna-
liter com-
miserentur.
Maiemon.
More ne-
voch. par. 3.
cap. 49.

Part. II.

ly recover: it is like a winter plague, some doe recover, but in comparison of those that perish, a poore few.

2. The next is Sodomy. *Ind. v. 7.* *A going after strange flesh*; not onely strange in the law of God, as in fornication it is, but strange in nature: a sin, which our law of nature hath no great minde unto at first; but if our corrupt lust, our originall sinne bee let out, we see how it carries too many after this abomination. God would never have forbidden it in the law, but that our nature is subject to it: we see how it did over-run *Sodom* and *Gomorrhah*; when it once takes, how doth the sinfull flesh of man runne after it? *Lots* Daughters were young, fresh, and maides too; and yet they would not serve, they must have the men. And *Re. 1.* they forsooke the naturall use of the women; therefore it is spoken of

Lev. 18. 22.

So Ind. 19.

22. They would rather do wickednes on the man, than commit folly with the old mans daughter a Virgin.

Ἐξ αὐθι-
σαν. μηδ' ἐν
ἐπιλύτῃ
ἀνδρῶν
μ' αὐτῶν
Phocyl.

of such as had wives, else how could it be said that they forsook the naturall use of the women : and that such did burne or scald, and not onely men with men, working that which is unseemly, but women also with women, when given up to this unnaturall passe, doe as *S. Paul* said, change the naturall use in- so that which is against nature ; that is, so against nature, that posterity which is natures end, is utterly lost by it : and such as are acquainted with stories and Poets, know that this sin hath beene too much in many Nations. And many particular persons have doted wonderfully after this preposterous lust, and have taken more brutish and hellish delight in it, than in those passions which are according to nature. This then must be avoided by all meanes, and all occasions of it warily eschewed ; the sin is great, it is a corrup-
ting

Arist. in
pol. lib. 2. c.
9. & Euseb
De prepar.
Evan. l. 6.
Athen. l. 13.

Part: II.

Erat iusta
quædam re-
tributio his
qui naturæ
subverterant
leges, & mi-
nas in mas-
culis quæ-
rentes ut in-
vertatur &
in ijs naturæ
ordo, & fiat
ijs naufra-
gium ex ig-
ni quos ex
aqua. *Chryf.*
Ser. de A-
dam, Sodo-
mitis. Luk.
17. 29. It
rained, fire
and brim-
stone, (not
water.)
Grandis
peccatorum
clamor est,
quia a terra
ascendit ad
Cælum.
Salvian. de
Guber. Dei
lib. 1.

ting, and a rotting of the very rudiments of nature; and in all things, looke what corrupts the foundation and principle of things, must needs be worst. The punishment was great in that utter overthrow of *Sodome*. In the Deluge, water from heaven, drownes: here, as in their sinne, they had overturned the law of nature: so in their punishment, there was an inversion of the course of nature; for not water, but fire came from heaven, and burned them, whose lusts were thus set on fire of hell. It is used as a type of hell, it is a crying sin. The cry of *Sodome* and *Gomorrah* is great, *Gen. 18. 20*. There is no sin but hath a voice; but this amongst many and above most other sins hath a lowd and a crying voice, it is heard to heaven, it hath a lowd mouth to accuse, which cry, is nothing else but the guilt of conscience; and the justice of God, the conscience being

Part. II.

1 Cor. 7. 9.

heedfully avoided : and such sins as we reade, *Rom. I.* were in the iustice of God punished with and by this *passion of dishonour* : we must be thankfull to God, for the light we have, and in some measure, walke according to the truth wee see. They made God like a foure-footed beast ; and GOD gave them up to a sin, which did abase them into a worse condition than of beasts ; and for such as are unmarried and have not the gift, and by the use of all the meanes cannot get it, such must know, that it is better to marry than to burne : and if they will rather burn than marry, they are in a foule way to fall into this scalding sin ; which sin if they commit, brings with it a world of misery ; and after, when such shall happen to marry, by the iust hand of God they are suffered, for a punishment of the former wickednesse, to forsake (as

Saint

Part. II.

Luke 17. 27
In the dayes
of Noah,
(saith the
text) They
did eat, they
dranke, &c.

But *Verf. 28*
 we reade,
That in the
dayes of Lot,
They did eat,
they dranke,
&c. It is not
 said (*they*
married) in
Lots dayes,
 to shew that
Sodomites
 care not for
 marriage.

Lev. 20. 13.
Lev. 18. 22.

Saint *Paul* saith) the natural use
 and run into that which is un-
 naturall, & these are most mon-
 strous lulls: when all is done, by
 way of preparation and disposi-
 tion of our hearts and thoughts,
 against these corruptions, that
 which wil save us from the stain
 of these filthy puddles, must be
 the pure and holy word of *God*.
 Set the word against the sin, and
 the sinne is laid; see the Word
 against Satan in this his tentati-
 on, and Satan cannot abide by
 it; Satan can no more abide the
 light of the Word, than an *Owle*
 can the shining of the Sun: say, I
 must not do it, I may not, I dare
 not, it is forbidden in such a
 place; and againe, in such a place:
 It is called not onely a sin, but
 which shewes an height of sin-
 ning, *abomination*; both of them
 have committed *abomination*,
 saith the Text. The punishment
 of it, by Gods owne Law, was
 death; no lesse than death, pre-

R 2 sent

Part. II.

Lev. 20. 13.

Deu. 23. 17.

1 Kin. 20.

13.

2 Kin. 23.

46.

sent death; *they shall surely be put to death, their blood shall be upon them*: and the Law was flat and peremptory, that no Sodomite must bee amongst the sons of Israel: and in that never the like reformation, *Josiah* brake downe the houses of the Sodomites which were by the house of the Lord, 2 King. 23. 7. *Asa* the father, and *Iehosaphat* the son, had swept away those uncleane nests in their daies: but we see they grew on againe, till *Josiah* came and made a full purgation: These and such other places, shew that this sinne is strongly forbidden, and severely punished, to which adde the wrath of God on such in hell, 1 Cor. 6. These are the best medicines that bee; which being rightly used and applied, do ever doe the cure. Next, to provide against the worst; say a man be a sinner in this great wickednesse, yet he must not run away from

from his father, that will marre all. There be I know degrees in this sinne, but say it bee at the worst, yet there is mercy with God, repentance will make it up againe: it is good to make all haste to returne, sith *lasciviousnesse* is a sin which useth to seare up the conscience, till the time of reckoning for al comes; and God doth sometimes after a while shut up his gates of mercy: and then as *Crysostome* notes often, though *Noah, Iob, Moses, Samuel, and Daniel*, should intercede, it would be to no purpose. They were men of God, who in their times did by their prayers do great things, and compasse marvellous matters for particular persons, for Families, for Countries; and yet when the glasse is out, and the decree determined is past; when the time is over wherein God *may be found*, their prayers for others come in too late;

Eph. 4. 19.

Ser. Ne desperemus si in bene operando tardifumus. Et
Hom. 1. m.
1 Thes. 1.
Ier. 15. 1.
Ezek. 14. 14

Part II.

Zach. 13. 1

it is good then to be at it with the soonest: I meane not that ever it is too late to repent, or that if we repent, we can misse of mercy. No, no, the fountaine stands open, alwayes open in the house of *David*, for sin and for uncleannesse; and this uncleane person (as *S. Paul* calls him) if he repent, he shall finde mercy: God forbid we should have such a thought, as though this sin could staine so deep, that the bloud of Christ could not fetch it out: our meaning is, that whilst the conscience is awake, and we have a faire offer made us, by the Word and Spirit, knocking at our hearts; it is good wisdom to take Gods offer; delays be dangerous, for if we will not know *the day of our visitation*, God may, and what it in justice he shall refuse to give us to repent? then let our friends move for us, God will not heare, were they as good

good at praying as ever *Job*,
Daniel, *Noah*, and *Samuel*
were. Let such then who are in
this offence, come in by all
meanes, in all hast to the Lord ;
and when the Angell moves the
water, step into this Bath, this
Fountaine: know that G O D
would never move our hearts to
repent and returne, had he not a
meaning to pardon, and to ac-
cept: as looke into the 1 *Cor.*
6. and there we reade, that some
who were *thus* sinfull were yet
sanctified, were washed, and are
now with Christ: and if they
then, why not some now? It is
not to the purpose, that they
were so before their callings,
sith Divines do agree, that there
is no one sinne that a man may
commit before his calling, but
should God leave that man, to
himselſe, to his lust, to Satan, he
might, and would, and should,
commit the same sinne after his
calling, neither lies there any

R 4 reason,

μαλακδι
ἀρτενοχῶι-
ται.

Part II.*Rom. 7. 23.*

reason, why on our repentance, a sin done before our calling is pardoned; and the same sin, if we repent after our calling, must stand unpardonable: or that a man may repent, of a sin done before ones conversion, and not repent of the same sin after; adde but this, that the sin committed before is in it selfe greater, than the same sin committed after; for before it is done with a full swing, saving that perhaps, the law of nature and inbred modesty, doth at the first make some recoile; but after calling ther being some seeds at least of grace in the wil, there is some inward opposition made; it is not done without some saying (nay,) *In the law of their mind*, and so the sin is the lesser. Now if repentance could do it at first, when the sin was greater; can we question, whether repentance doth fetch it off, when the sin is lesser? Indeed, if no repentance,

no

no healing, no not of the least knowne sin ; but if we repent, all our Divinity lyes upon it, that such shall be pardoned ; and that God hath not peremptorily bound himselfe, to deny repentance unto life to any sinner, except *the* blasphemer against the holy Ghost ; a is point agreed on, in our Schooles and Pulpits. Indeed, if such as are in this foule fault doe finde, that it workes a stupifying, that it seares, takes away the inward power of discerning things, that are not convenient, deadens our taste ; if such finde that their inward touch-stone hath now lost its vertue, the danger is a great deale the greater ; because such having little or no feeling of their estate are not as yet in the way to repentance : but if such finde it a fiery dart, burning like any poyson, working a world of troubles in the minde, and a fearefull consternation in the

Part II.

Isa. 1. 10.

conscience; then there is the more hope, that true humiliati-
on and mercy is not far off: such
have a faculty in them, which
will worke out of their teares a
desire to be eased; and if once
upon sight of the promises, they
conceive hope of mercy, they
are in a faire way to repent of
their wickednesse: and that
God who hath made tender of
his mercy to worse than *Sodo-
mites*, will receive those to fa-
vour upon true sorow for what
is past, and stedfast resolution
to doe so no more, for the time
to come.

And here I will leave this un-
comfortable argument, wishing
all who meane not (say they doe
scape hell) to carry the smoke
of this sinne to their graves, to
flye from it. Now because I
said, that when in committing
a sinne the conscience is against
it, the sin is the lesse; I will not
conceale what a late Divine
saith;

faith; that the sin is the greater when it is done, when the conscience doth say no: for faith hee, if this were any signe of a mans having grace, that in acting his sinne, he fees a moving within, against those sinnes hee doth doe: it would follow, that great sinners, aye, all sinners might perswade themselves, that their estate were good, because there is a conflicting against vices, out of the principles of natures light; which are in the brests more or lesse of all men living; that in an unregenerate man, sins against the naturall conscience are the worse even in that respect, because hee doth them against his conscience, is most true: we must then say, that whē the sin is done against the voice of the conscience, sometimes it makes the sin the lesse, sometimes the worse: If we take part with the sinne against the conscience, are angry that

Part II.

Isay 30. 31.

*Understand
all this of a
conscience
sanctified.*

that our conscience would not let us take that fil of delight and content in committing the sin, and are not willing that conscience should say any thing unto us when we have done, here the sin is much the worse, because it was done against conscience : but now if we take part with the voice within, and are heartily sorry that the temptation and our passion meeting together, do beare downe the power of our conscience, and doe what we can to take part with the reluctance, while it is a doing ; and when it is done, nothing in the world troubles us so much, as that we did not give way to the act of conscience, and keepe from the sin ; and do joyne with our conscience against our lust, and are putting more strength into the power of grace & conscience against another time. In this case, when wee take part with the conscience against the sin,

sin, it makes the sin the lesser, which the ungodly seldome do; but do use to joyne with the sin against the conscience, and for inward combats, there are some in the unregenerate where no grace is; betwixt originall sin, and other habituall lusts, and the Law of Nature, but not with such sins, as nothing saith are sins, but the Word and Spirit of God. In unnaturall lusts, wee grant there is some strife in some, yea, in most unregenerate men; but in other more spirituall sins, there neither is, nor can be that civil war within, because there is not a power of grace to make the resistance: how ever the wicked do use to take part with Lust, even against the Law and Rules of Nature; which circumstance doth aggravate their sins: but of the difference betwixt the combat, which is only in the good, and that combat, which is also in the bad, there

Part II.

Down. War.
p. 4. l. 2. c. 8.
Sc& 3.

Gal. 6. 1.

there is enough and enough said by Divines to satisfie any man : and in this point, all care must be used to keepe off unnaturall passions : the sting of conscience is great, the cure is hard, and so much the more difficult, because what for the danger, and what for the shame of them, men cannot bee easily brought to make their mind known to any man, which gives the greatest advantage to Satan to work his will upon us : but if any bee overtaken, in any hand let him send up to *God*; and in case *God* put him off, out with it to some spirituall man, who must and will, and as *God* shal be pleased to blesse his labours, shall restore him with the Spirit of meeknesse.

Sect.

SECT. IO.

*Next we are to looke over those
which are naturall.*

They are called naturall, be-
cause that nature hath an
end in them : for though the
wrong way be in unlawful lust,
yet they tend to the propagati-
on and continuation of man-
kinde : and first for such as are
single, then for such as are mar-
ried.

1. Such as are single ; if God
give them by the use of his
meanes the gift, let them keepe
themselves so, if they be wile :
if not, then marry, and so mar-
ry, that they attaine a principall
end of marriage. *St. Paul* gives
wise counsell to Parents, that
they suffer not their Virgins
to passe the flower of their
youth ; his meaning is, when
they have need of, and a minde
unto that estate : else he tells us
what

1 Cor. 7 36.

Part II.

what is best, and here many of our Gentry are too blame, who keepe not their younger sons so much from marriage, but they doe post and thrust their daughters on this estate, albeit they have no minde or need, which is a misery; as to be made to eate, when one is not an hungred: avoid all extreames, and when God and Nature call, go on in any hand, and that in time, and not stay till the lusts of youth, which marriage is to cure, bee past: have the house first all on a light fire, and then goe about to quench it; whereas marriage is ordained to prevent and kill the *lusts of youth*: and know that if we be about to provide for our children; then in hope that ere long it wil be had, children will containe, and hold in the better, (as *Crysostome* observes;) but in case that they see that we make no haste, take no care, they will marry themselves,

In 1 Theſſ. c.
4. Hom. 5. &
in Gen. 35.
Hom. 59.

Part II.

themselves, or else ease themselves by
some such ungodly courses. The
counsel then is, to make al good
haste to enter them into this e-
state in fit time; and in the *In-*
terim, that wee may the better
maintaine their naturall mode-
sty, and spirituall chastity all we
can; speake not an immodest
word, looke not an immodest
looke, use not any light action
in their presence. A *Roman* was
degraded for that he did but kisse
his owne wife before his chil-
dren; and the ancient Christi-
ans were very curious & dainty
this way: their order was, that
men and maids sat so at Church,
that one did not nor could not,
see one another; the women-
kinde had their Vailes: and in
the East Churches, I am sure
Virgins and Maids, were not
used to come at Mariages; we
cannot do too much this way;
and many take such liberty be-
fore, that after mariage they doe

rue

Περὶ ἐν-
κλιῶν ὁ-
λασε πο-
λυκλείσεις
θαλάμοι-
σιν.
Μηδὲ ἄχρη-
γὰ μὲν
περὶ ὁμοῶν
ὀφθῆναι ἐ-
σιν.
Phocyl.
Turpe habi-
tum erat,
&c. *Alex.*
Geneth. l. 4.
c. 30.
Thilo. de
vit. contempt.
Aug. de Civ.
Dei. l. 2. c.
28. *Chrys.*
Hom. 74. in
Mat. Ni-
ceph. in vit.
Chrys. Du-
rant. de rit.
Eccl. l. 1. c.
18. Regius
Orat. Christ.
l. 1. c. 3.
Chrys. in
Colos. 4.
Hom. 12.

Part II.

rue it all dayes of their lives. Many stay to provide a rich match, till it be too late ; for all the while the streame is dammed up with untempered mortar, it doth and will rage the more, and a vent one way or other, it will and must have ; and hence wee see, that such as are kept from that estate by a kinde of force, are the worst that way that bee this day in the world ; as your *Iesuites*, *Fryers*, and *Nuns*. It is our corrupt humor, to bee strongest in our passions, where wee are denied ; and a wound bound up and not healed, ranckles worse than if it were open : wch made the Apostle to call that doctrine (which forbids mariage and gave not the gift) the doctrine of devills ; sith it puts a man upon a necessity of sinning a sin, and so foule a sin as uncleannes, and for want of a naturall streame to run over, into unnaturall practises, which

Part II.

Cor. 7. 8.

Viduis, 1.

Sic vocat mulieres nuptas, maritus per mortem orbatus : non excludens viros viduos : De faminis tamen viduis posuit consulens quia his frequentius ab uestione & vastatione est periculum.

Para. in

1 Cor. 7. 8, 9.

1 Tim. 5. 4 1.

which doe carry a man and woman much beyond the line, and put him farre from God. And this makes way for some complaint against widdowes states, which in some, chiefly of the younger sort, must needs prove a practise of devills in the Apostles sense, because it doth thrust some Women into a necessity of sinning. The Apostle doth counsel the younger widdowes to marry, to beare children; else saith he, they wil (not only they may, but they will) marry and wax wanton against Christ. Al that is said is, that these widdowes may mend it and marry if they will; but it is hard for women to turne themselves out of house and all, rather than sin: and if they have nothing, who will have them as things goe now? Indeed amongst the Jewes, where they gave money for their wives, this exception would bee of some force; but
now

Part II.

now amongst us, where many makes the match, they may sit and fry long enough, ere any will make suit unto them to marry them, when they must on their marriage bee outed of all. What ever they think they may be able to do, while the husband is alive; yet when the man is dead, the widow is in danger to sing another song: we care not so much for that we may and must have, but when it is denied us, and we are tyed from it; then as in the Gospell, they told it abroad the rather, because Christ bid them tell no body; so the passions of women wil rage the more, because now they must not marry; and a young widow wil be lesse able to containe and be chaste, than whē she was a virgin. They urge, that it is convenient, they so remaine, to bring up their children; but a curse is like to follow that condition, wherein is a *needs-must sin*, and all

all to breed up Children : that estate of life is fittest for a woman to live in to breed up children, wherein she is most free to serve God, and is most of all preserved from sin. And we see widdowes that have children and stand free, will tell you that they marry, to have one to help them to bring up their children, and the sons will stand in more awe of their father-inlaw than of a Woman their mother; and we doe see, that men doe use to take as great care for their wives former children, as tho they were their owne : and when two have a joynt care, it is better than if one only ; and a womans care and power is never the lesse when shee hath one in commission with her to help her. A litle matter in the taker would help al to turn a widdowes estate into a life ; and it were nothing in the setter to suffer such as they see have or are like

Part II.

like to have need to marry. Please God and please all; I know now and then, a booty comes in to suffer such to marry; but of all inconveniences, sin is the worst, there lyes the mischief. Many doe sin for want of the medicine, and that land-lord doth best, who frees his Mannor most from sin; neither will they live ever the longer, because they doe marry: the times of men and women are defin'd by God: longer they cannot live, sooner they shall not dye: I deny not, but want this way, may and doth in some bodies breed diseases, as Physicians and Philosophers teach: but I hope no man hath this in his head, to bar widowes from their necessary liberty to marry when they will in the Lord; a purpose to kil them up with discontent, or to cast them into any diseases. I would I could perswade men to consider the matter, and make

Hipp. de morbis. Ep. l. 5. Sec. 5.
Plac. de leg. l. 1. Arist. Prob. Sec. 1. q. 51.

make their case their owne; and then say, whether setting aside opinion of merit & supererogation, the case of a Nun be not easier, who is cloistered up from having to be amongst men, than of a widdow in a widdowes estate: whose life is to be up and downe in the world, and have much society where men are; and yet must not be married, except some one will come and have her with nothing. Examples of any that have so done are so rare, that in my experience I never knew any.

2. Next when we are to enter our selves and ours into marriage, we must see to the chiefe and the principall end, which is (as the state of man is since the fall) to keep a man chaste: he that makes marriage to be the means in his intention to make him rich, maries in the flesh, and not in the LORD, he cannot with any face invite the Lord

to

Part II.

1 Tim. 5. 11.

v. 2.

Si qui impediti sunt ex nuptiis, sciunt quod non nuptiis illis impedi-mento fuerint, sed voluntasque male utitur nuptiis: nam neque vinum facit ebrietatem, sed mala voluntas. Chrysostomus in Heb. Hom. 7

to the wedding; Mammon, not the Lord, doth lead the Bride to Church; the Apostle saith, it is not good for a man to touch a woman, but yet saith he, to avoid fornication: he saith not, to pay debts, to get money, to make one rich; let every man have his owne Wife: but to avoid fornication. Matrimony then was ordained, to make men and keepe men chaste, and not to make men rich. And we doe finde, that many of those who marry to bee rich, which is their end, and have rich wives too; after mariage, doe attaine neither their owne end, nor Gods: marry, and after are neither rich nor chaste; and then they fall upon mariage, with many heavy complaints and cries, and that if there bee any hell above ground, it is in marriage. We must then be before hand, and marry so seasonably for time, and so wisely and proportionally.

Part II.

portionably for age and other convenient circumstances, that it may preserve our chastity. It is too late to bring water when the house is burnt; as soone as the sparkes arise and it begin to grow toward burning, and wee see the smoake up, goe to Physick; there must be no time of lusting, what ever there bee of wooing: many complaine of too much trouble in that estate, because they bring sin with them thither: there bee too many who are afraid to marry, but not to sin, and at last, when it is heard late, marry they doe, and rue it all dayes of their lives: Conceive what the horror of uncleannesse is like to bee, and that there is in the sin of fornication, a staine above other sins, that it makes ones body the member of an harlot; it doth defile the soule (as in their manner all sins do:) it doth defile the body in making it an actor in

1 Cor. 6. 25.

S

the

Part II.

the sin, as many other sins doe : it doth abuse the body, in making it the member of an harlot, which no other sin but the sin of uncleannesse doth, and this will presse hard on the conscience, when time shal serve, that in sinning this sinne, the body is thus made the member of a strumpet.

3 When entred into the estate, we must be convinced of the greatnesse and foulnesse of the sin of adultery; it gives a deadly blow to the knot it selfe; it is cried out of exceedingly in the Word, it cuts asunder the sinews of families; we must judge of it by the Word, not by the world Once (I am sure) amongst some Papists it was placed among the lesser sins, and because too many every where stand guilty of this sin; the world hath not a right judgement of this sin; it doth corrupt the mind of a man, and takes away the use of the power and faculty of discerning

Cap. Et si
Clerici extra de
judiciis, et si clerici
de adult & aliis cri-
minibus
quæ sunt
minora :
Quod juris
ejus inter-
pres doctis-
simus, & ac-
curatissimus
Jac. Cujaci-
us reprehendit in recit.
posthum.
ad. c. 4. Et si
Clerici.

Part II.

Neh. 13. 26.

Judg. 16.

it brought *Salomon* the Wise, to run into all idolatry against common sense. And *Sampson* the strong, (made a Judge of Israel, by a miracle from the Lord, and therefore no foole,) though he knew that the harlot would betray him; yet when hee had once tasted of it, he did so lose his right wits, that for his heart he could not forbear; we must not then think of this sin as the world doth, but as the LORD doth; we see custome takes away feeling and judging exactly of any sin, in the very Church itselfe; and that anon after Christ, we finde that by reason of use, the Christian Gentiles held fornication to be scarce a sin, as we may see in that Synode in the *Aēs*, and the second Chapter of the *Revelations*; a trick of youth it was counted, and is counted amongst too many but for a trick of youth, yet for such tricks, God the just will damne

Aliquid est
dandum a-
dolescenti-
bus.

Part II.

Object.

Sol.

men in hell, unless they repent. In 1 Cor. 6. 9, 10. we read, *that fornicators (as distinct from adulterers,) and adulterers, shall not inherit the kingdom of God:* and again, fornicators & adulterers, though men do not as they should, *God will judge.* Yea, but say a man ly in the least known sinne that is, he must not inherit the kingdome of heaven: and therefore this is no argument to prove these sins to be great, because they keepe out of heaven. But these sins are named above others, to shew that a man cannot be a fornicator or Adulterer and bee in Christ. A common practicer of those sins one cannot be, but he must and shall allow them, they are of that nature that they wil lord it where they be: but lesler infirmities a man may practice them commonly, and yet not allow them, and so notwithstanding bee in Christ Iesus. These then be sins, whose

Part H.

One act
doth not
ever deno-
minate.

2 Pet. 2.9,
10.

whose ordinary use cannot stand with grace, nor is compatible with ones being in *Christ*, and by that meanes they are said to bar out of heaven (over lesser and smaller faults) and thus the argument is good and firme, hence to prove them to be great sins; What then love cannot do, let feare doe, for God doth punish these sins chiefly: see this in *St. Peter, The Lord knoweth how to preserve the unjust to the day of judgment to bee punished, chiefly them that walk after the flesh in the lusts of uncleannes.*

Being convinced of the hainousnes of this crime; the next is, that the marriage-bed must with all care be preserved in all purity; the tentation is strong to fornication stronger to adultery for the worser a sin is, the stronger is the impulsion of Originall lust unto it: and Satan is more eager to make men adulterers after, than fornicators before: but

Part II.

here is the difference, that (as I shewed before) except a man hath the gift: hee that will not take Gods medicine, and marry, let him do what he can, use any, use all other meanes, yet he hath no promise it shall do: but when married, use the meanes, and we have a promise, and an assurance that we shall be kept undefiled, let sin and Satan do their worst. The chiefe and necessary meanes to maintaine conjugall chastity, is for such to love one another; it is not the *having*, but the *loving* of a yoake-fellow which doth keepe us cleane and chaste.

2 To keepe in with God in other matters: for that man, with whom the Lord is angry for some other former matter, shall fall into the hands of a filthy woman. We must not then by lying, and living in any other crime, give God cause to give us over unto this sinfull sin.

3 Such must be chaste betwixt them-

Ecc. 7. 26.
Pro. 22. 14.

themselves; beware of excessive and defect; Divines tell of excessive, but if there be *too much*, there may be *too little*, else what meanes that phrase of *S. Paul*, *lest Satan tempt you for your incontinency*? there must be quenching, not provoking of lust; raging lust is a great enemy to love, and it is raging, and is loth to be contented with one; and if not with one, then indeed and upon the matter with none. Dalliances are forbidden: First, words & talke full of obscenity betwixt them two, is not lawful, they must not by words corrupt one anothers chastity: worse than to taint the chastity of a stranger, for that here is, or ought to be, most love. What if no body be by, yet *God* is by, and chastity the honour, and honesty of the estate is by. Secondly, the eyes must be pure and chaste; else the next will be, that the eyes of such will be *full of adultery*, it

1 Cor. 7. 5.

2 Pet. 2. 14.

Part II.

crosseth the end of Matrimony, which is not to fire, but to extinguish lust. I have read, that it is against the law of nature, for one, without necessary cause to see his owne nakednesse; but what ever credit we give to the judgement of men, we have it in the Word, that *Adam* and *Eve*, when there was no living creature by; the very instinct of nature did teach them to make coverings to hide their nakednesse, from the sight one of another: this I am sure, that the *Lord* doth use to correct such intemperate courses and practises, with strong and vexing tentations after strange flesh, this is the ordinary effect of this abuse; and they who shall avoid *such* irregular pranks, shall finde a sweet enjoyment one of another, and true affections stirred up with more naturall delight and heavenly content. *Isaac*, I know, sported with his Wife, but it was,

Arist. Eth.
l. 7. c. 5.
Sect. 3.

was, no body being by; and what if it were such, that the King who over-saw all, knew thereby that shee was his Wife, yet it was in all modesty; for no dalliance, nor sporting is allow'd to a man with another woman: this sporting did discover to an heathen, that hee was her husband, although hee gave it out that he was her brother. But it was not of that nature we now treat of: that the *Patriarches* & *Matriarches* carried it with all possible modesty in those dayes; we may see it cleare by the story of *Jacob* and *Leah*. Beleeve it, modesty is the best preserver of nuptiall chastity; mariage is no stale nor cover to any un-cleane practises; love doth no unlightly nor unseemely thing.

4. The bed must bee sanctified, and kept undefiled by the Word and Prayer. The Word as Divines shew us, up and downe a mighty healer of this

S 5

corrup-

Gen. 39. 25.
Modesty
keepe the
key of Cha-
stity.

*Quod unum
habebant in
malis bo-
num, per-
dunt pec-
candi Vere-
cundiam.*

*Senec. de
vit. Beata,
cap. 12-*

*Perit ille
cui perit
pudor. Plau.
in Bacch.
Erubuit. fal-
va res, Te-
rent.*

*Moderator
eupiditatis
est pudor.*

*Cic. de Fin.
1. 2.*

1 Tim. 4. 5.

Part II.
—

corruption, and it stands like a strong Tower, against all these base and uncleane lusts. To the Word there must be prayer adjoyned, else we rely too much on the physick, and it is not like to doe: and if Physick workes not right, it makes one worie; and so here, as we finde none so unclean as some married people; God must then bee sent for, to blesse the Physick to the soule; other things we know, as eating and drinking, must be sanctified by prayer, prayer is then rather and more to bee used here, because the passion is so strong, and reason so weake: where reason is in a manner put besides its present use, there I hope prayer hath greatest place; eating is to take away the natural passion of hunger, and drink, of thirst; yet we are to pray over our meales; but here the ordinance is to cure sin, to worke on the soule, to heale a strong corruption, which

which cannot usually be done without the influence of heaven; and thence it followes, that we have cause to pray more in this case, than in eating and drinking: praying, I say, there ought to be, say by way of supposition, that prayer at meat should take away ones minde to ones meat, why then wee would counsell one to pray for a blessing before-hand: so here, to pray will bring in the blessing of GOD, which is all in all in spirituall medicines, as this is, being, as I said, to cure the sin of the soule; prayer will keepe men that they shall not surfet, and so come to a loathing nor fall into a defect; here must be a satisfying, as *Salomon* saies, and drinking away our thirst at our owne Cesterne, lest wee hanker after a strange fountaine: prayer will make a man keepe himselfe, from all base and absurd and abusive dalliances; it will

Pro. 5. 19.

Ver. 15.

Heb. 13. 4.

Part II.
— —

will make and keepe the bed undefiled, and encrease love and mutuall affection. Love hath a sure foundation, when it is built not on beauty or wealth, but upon prayer and grace. Satan cannot abide to see Men and Women in this estate, to live in quiet and love ; and this makes him to use all the art and power he hath to trouble the waters, to blow up the affections after a wrong object ; for then when such lusts are in, love goes out ; hee knowes that the droppings of love will keepe us from such immoderate desires, which makes him to goe all the wayes he can to worke, to fill the head full of fumes and jealousies, the heart full of extravagant lusts, and all to marre the harmony, which ought to bee betwixt couples : the house, the towne, is out of quiet, when such are out of love ; all which calls upon such as are married to

be

Part.II.

Pro. 2.17.

Gen. 22.26.

bee as watchfull and carefull to keepe all right, to remember that it is *the covenant of the Lord*, that it is not made by man but by the Lord; all covenants else that are lawfull are a far off, the covenant of the Lord and done in his sight: but here the Lord is a party and God hath a speciall hand in this bargaine; and he sees, as within book, quite thorow, and is acquainted with all our thoughts *a far off*; wherefore wee must in thought, in word and in deed, keep close to the party, the *Lord* hath bound us unto, and wherein we have entered into bond to the *Lord* for our faithfulness: such then must bee *a covering to one anothers eyes*, else the heart will not stand cleane, and the meanes before prescribed, & other both naturall and morall directions, which we find up and downe in Writers, must be used with all care and conscience, and much diligence,

Part. II.

diligence, and all little enough : our nature is catching this way, and once in, it is not so easie to come off, but rather to runne in this case further and further in, or else grow into discontents, pangs of conscience, terrours of heart, inward gripings ; out of which if wee come the right way, it must be with much bitterness, after we have waded first thorow a kind of purgatory : if we never claw off those gripings the right way ; then such run into a feared conscience, or which is worse, breake prison and thrust themselves out of this world the quite contrary way. I meane now to grow towards a conclusion, and the rest shall bee taken up in some directions.

Sect.

SECT. II.

Rules to prevent the temptation
of lust and uncleannesse.

1. **T**O prevent these Lusts:

2. To helpe against the
two effects of these lusts, viz.

1. Horrour of the temptation.

2. The deadly blowes of
senseleslenesse which they give.

First, for such as are young ;
these are called *the lusts of
youth* ; they are most strong in
youth, and come on worst there:
because that their affections are
strong, their judgements weake,
and youth doe conceit that they
may take some liberty this way,
and no man must aske them
why they doe so. They must be
exhorted to flye the lusts of
youth ; *Timothy* was young in
age, but old in conditions ; a ve-
ry true penitentiary, a drinker
of

2 Tim. 2. 22.

Part.II.

Pro. 5. 8.

of water, a very weak ctazie body, a great paines-taker, a man fuller of grace than ordinary, being an extraordinary Officer in the Church; and yet *St. Paul* calls upon him being young: what, only *to aduise*? No; what, *to run*? No, but *flye* from the lusts of youth, make all post-hast away from them. If *Timothy*, such a chaste and chastened peece as hee was, had need of such a warning-peece, then all youth have great need, *not to come neere the doore of her house*, as *Salomon* doth advise his young Saint.

Secondly, such as are o'd must not crie holy-day, and thinke that no danger lyes this way: alas the day, age will kill no sin, it is *Christ* and grace only that can cure any lust, else there were a sin for the death wherof in all, *Christ* did not dye; if this bee found, that age doth kill it in some: such then as are in yeeres, must not cast away their wea-
pon

pon, but walke in feare and care this way, yea, though they bee good people, I know the body is then frigid; and there is not that stirring with that strength: but if Sathan come and blow the coales, there will rise a great flame, a mighty burning: an old house will bre quickly, and so will old people, if they let Satan alone. *Iob* was not young, and married hee was too, when hee said, *hee made a covenant with his eyes*, taking bonds of his senses, that hee would not bee caught with a maid; and maids are more inductive this way, than such as are married. *Iob*, not such a man in the whole world againe, a chaste man, a married man, one that had children, and now somewhat in yeares, and yet you see his care and circumspection this way. No man must then thinke to walke at large, because he hath the remedy, & is now growing towards his

Iob 31. 1.*Iob* 1. 8.

Part II.

his last declension. Saint *Hierome* saith, that his face was pale with fasting, that his body was cold, his flesh halfe dead already; yet he complaines, that in his withered carcase the flames of lust did boile, and that his minde was inflamed, and even all in a scalding fire with fleshly desires, and old hee was also; and therefore wee see in the best men that be, *age of it selfe is no priviledge*; none must dare to beare himselfe bold on his age: Satan can helpe an old man and woman to a wanton eye, to a young tooth; sin is not so much in the act as in the affection, it lies in the root: and *God* will suffer such an one to fall into burning passions, that by his owne experience he may learne to know, that *sin is properly and immediately in the soule*, and the soule growes not old; that grace, not age, must bee the death of sin: now

an old man to fall into the passions and lusts of youth is monstrous, and proves almost incurable. To see an old man covetous, is no such strange sight, but to see him lascivious is a great eye-lore; as to see an old man to bee affected with the Gowte and Stone, the diseases of age, is not so much, but to see an old body to bee taken with the diseases of youth, is a strange sight, and proves most dangerous; as to have the small-pox, the wormes, and other diseases of children; so in his soule, to finde an old body wantonly given, to be carryed away with affections of uncleannesse, which are properly and commonly the lusts of youth, is dangerous: I wish then old people to keepe off, and not to thrust themselves upon the fire, relying too much on their age: yea, say that a man hath passed over his youth, with some freedome this way, and
it

Arist. de Anim. l. 1 c. 5. Turpe est cum ætate senueris & defluxeris, libidinem tamen minime consensuisse.
Naz. Orat. 40. p. 648.
Edit. Paris. Turpe senilis amor.
Petrarch. Epist. 1. 5.
Epist. 9.

Part II.

In Carmin.
De rebus
suis & de
Calamit. a-
nimæ suæ.

2 Sam. 11.

1 King. 11.

3, 4.
Neh. 13. 26.

it may be hath not felt himselfe much given after this veine, yet he were best see that he hang not loose when he comes to yeeres, for we have the confession of a most strict and godly man, *Gregory Nazianzen* by name, who having in his fresh and younger time, carried a good hand over these lusts, when old, and even done, hee cries out that hee was haunted and pestered most miserably with them. And *David*, a better man than hee, yet it was in the afternoone of his age, that he fell into adultery. And when *Salomon* was old, saith the Text, hee doted on out-landish women: how comes this? Like enough, because men being young feare themselves, when old, they thinke the worst is past, trust too much to the advantage of the body, lye not in their armor, have not their weapons ready, and then Satan is too hard for them. 2. When old,

then

then men are subject to much spirituall pride, and that perhaps, because they stood so free from this sinne, as though they had beene somewhat in themselves; and now to cure that spirituall sicknesse, this base temptation is suffered to molest them. 3. If they had beene thus set upon, when hot and young, and full of sap, with such strong motions this way, like enough they should and would have sunke and yeelded: and God will have such know by their owne feeling, what these lusts meane; wherefore that they may not receive that hurt by the temptatin and impulsioⁿ they have their hands full c^{are} when old and cold, w^{hen} did scape them, when greene and young. However, I w^{ill} both young and old by all meanes to beware of this Snake.

Thirdly, whether they be, or be not given to this sinne, yet care

Part: II.

care must be used, to be as much as we can out of the way, when the tentation doth come; such as are much given to this sinne have cause to looke round about them, because Satan hath such a potent friend in their bosome, he holds a side and a faction in the hearts of such. This sinne is a sinne which is much drawne out by the tempter of the body, it holds more of the body than many sinnes doe; as wee see it shoves not it selfe till the body comes to such an age; it may rather than many be called a bodily sin; if then we find that by the constitution and graine of the body, as also by sinister education, or otherwise, the minde and heart runne much or more than ordinary this way: such must bee at it day and night, to keepe the occasion away all they can; to keepe themselves away, not to bee within (as it were) when Satan comes, to call in for all

all the helpe they can, to put the matter into G O D S hands, to weaken the corruption, to break the blow of the tentation, or els mightily to strengthen us; as knowing that such walke in the midst of dangers, and by care and feare and other meanes, it is brought to passe, that such as have most inclination to uncleannesse, prove the chastest of all. *That is not properly chastity, when a man hath no mind at all, but frigidity.*

If but a little by reason of his temper, hee may thanke his body; but when a man feeles raging lusts, and yet by resisting, by chastising his body, by praying, fasting, by following God in the use of his remedies, by begging chastity from heaven, he gets power and strength, that is the chaste man. There is no lust so hotte and violent, but Gods medicines being rightly applied will coole and heale.

And

Part; II.

And now for such as are not very violent that way, by reason of education, being ever kept under the wing, or of complexion, or because as yet by the providence of God have not beene much tempted; such are apt to fall, because they doe not suspect themselves, care not to goe armed, because they dreame of little or no danger: now here Satan hath great advantage: for be the inclination this way with the least; yet if we beare our selves bold, and Satan be let to have his way, he will make a mountaine of a mole-hill, and bring men to a miserable passe with scalding affections: let him (the divell) have leave to blow the fire, and then (in respect of this sin) the most naturally chaste men in the world, shall have cause enough to cry out, *ô wretched man that I am.* Such then as feele no great matter this way, must yet bee
wise

be wise, and keepe watch and ward, not thrust themselves upon the Devils dangers, lest they smart for it.

4 Both old, and young, single, & married, more or lesse addicted to these passions. Ail, I say, all are to see that they take these caveats.

1 Religious people must take heed one of another. Many when they meet thinke no hurt when they come nigh one another, but are the worse one for another ere they part: it is no hard matter for Satan, to turne religious affections into carnall: we see in the Elements that are Symbolicall and agree in one quality, the transmutation is easie, as of water into a fire, because both agree in moisture for here because some men and some women beare a deere affection and love one to another; ther lies danger, lest Satan canle it to degenerate into fleshly lust. This caveat is *Pauls*,
T Rebuke

Part. II.

Rebuke the younger women as Sisters, with all purity, 1 Tim. 5. 2. So that a mortified *Timothy* had need see to it, that when he is to rebuke young godly women, he do it not with some only, with all purity and chastity, for feare of the worl. 2. Care must be had of such as are our kindred in the flesh; the sin is incest, and being great, our Originall sin, when once the vaile of modesty is downe, and the wall that nature makes broken, then, I say, our corrupt flesh growes even mad against this sin, as in *Amnon* with *Thamar*. The change is easie, from naturall love to carnall. Againe, such as are neere in bloud, think they may make bold one with another, and many times feare nothing till they are caught, ere they once dreame of it; and then the world takes no notice to see men and women who are of alliance (any thing neere) to

toy

toy, and sport one with another, to be together and alone too, which proves but a cloake for most abominable incest: I could therefore desire such to see to themselves, and beware of the least motions and occasions of this foule vice. The like for affinity, I propole it to men, not to come too neere the daughters of their wives by a former husband, nor the sisters of their wives, nor women to bee too bold with the sons of their husbands by a former Wife, nor with the brothers of their husbands, least too much of the affection he beares to his wife, falls on his wives sister. Sa an can turne hands here, ere wee thinke of it, and draw carnall lust out of that love, which we beare to our wives kindred. Ad but this, that the daughter or sister of the wife carries many times the proportion of the wife, and out of that, the divell

Part. II.

can suck much poyson ; to draw the man to dote on the sister or daughter of his wife ; as on his wives picture, till it goe so farre that all is too little for the sister, nothing but bitternesse left for the wife ; and what tentations of uxoricide, and the like, Satan can distill out of these bate and monstrous births, I leave it to others to judge.

Gen. 39. 6.

3 Great heed is to be taken of such as are under our power, as of man-servants and maid-servants, and the rather if they be comely, they are in our way every day, come neere our persons, and Satan useth to tempt on both sides the hedge if hee can. See this in *Iosephs* Mistris, he was a servant in the house, gave her no occasion, onely she let her eyes fix on his person, *He being a very proper young man*, and a little, and a little, she was overtaken and went so far, that no bonds of modesty could hold

hold her in; and when *Ioseph* had got off from her, the Text saith, *he came no more where she was*. The occasion must be put away in all these tentations whatever we doe. Many think they must get the conquest; and yet keepe the occasions by them still: No, *Iosephs* mistress was to put away *Ioseph*; had he beene a better man, a better servant than he was: Satan coozens us out of all cry in this, when he beares us in hand that it is no conquest except we do beat away the temptation, and yet keepe the occasion by us: for he knowes that ordinarily, we neither can nor shall get the victory, except we do put away the occasions from us, when it is such a thing, or such a person, as may lawfully be removed: God will not remove the temptation, except we doe remove the occasion; to pray that it may away, and yet keepe (*Ioseph*) with us, is all

To venture on the occasion shewes there is in the heart an implicite consent to the sin, tho for the present we seem to feele the contrary.

Part II.

one; sthough we should hold our finger in the fire, and pray to God it should not burne. It is not enough to say, that the fault is not in *Io'seph*, he doth not intice; for if Satan and corruption entice the mistris to *Io'seph* by the eye, *Ioseph* must be put out of sight, and *Ioseph*, if possibly, and lawfully hee may, must remove himselte too, else in ordinary course the cure will not be done; and when we have another, and the fire take there too, that person must be done away also, and so on till at last the conflict will cease, and the victory will come: it is not enough when once caught, to turne the eye away: but the object of the eye must be out of sight, that it may bee out of minde, and then when another comes, be before hand, prevent the cunning of Satan by keeping the eye off. *Iob* as honest and as chaste a man as lived, yet he did
make

make a covenant with his eyes, that he would not thinke on a maid; by the courle of the letter he should have said, that hee made a covenant with his eyes, that hee should not looke on a maid; but in stead of saying look, he saith *think*, because looking usually brings thinking, & thinking, worse. A maid hath an inclination in it in one sense, and a cut loose, a covered cup carries strong poyson in it in another sense; whether maid or married, he doth best who binds his eyes from *such looking*, that he be not overtaken, and when the fire is once in, he doth next best, who puts the object out of sight and out of minde. Some cry out on their eyes, & do even with their eyes out, and in this sense they may as well with their hands off, their feet off, their eares off, and member after member til all were off: this is but to complain of God who made us these

Job 31.1.

Part II.*John 17. 15.*

bers and senses: this is not the way, it doth not please God, and were it as we wish, it would not pleasure us; for were we blinde, all would be one, as long as the fire is unquenched within, and our passions are suffered to bee up. Wee know what Christ saith, *I pray not that thou shouldest take them out of this world, but that thou wouldest sanctifie them through thy truth*: so we are not to wish our eyes out, but our sin out; and to pray him to sanctifie our hearts and eyes by his truth; and then away, out of doores with that which wee (being led by our lust) have made the object and occasion, and it will mend and grow better. It is true, that if the object be removed, the temptation for the time may cease, and no victory; as keepe a Sow from mire in a Medow, and the Sow wallowes not, take away the Loadstone, and the Iron moves not:

not : here is no reall change, the intention of the minde is not changed: nor the affection of the heart neither. Such have a minde and a desire to the old lust still ; but if a man can remove the occasion of his owne proper motion, not another take it away, but hee himselfe put it away ; not be kept from it, but keep ones selfe of ones owne will from it, this is from grace, and here is a victory.

Vse these and the like means, and hold on for a competent time in using of them, and we shal conquer, the tentation must and will away : Dismay not, though the conquest come not presently: what ? Give over because the physick doth not heale at once taking ? Bee out of heart, because all is not done in a day ? It is not so easie to untie a knot in a silken thread ; the conscience is of a fine spinning, and knots knit there, and such

Part II.

as have bin long a knitting too, wil not be undone on a sudden: have patience, give it time, and now some and then some, Gods medicines will heale; and when we finde the cure done, and we get some strength of grace, by al meanes remember to be thankfull, lest the tentation come againe, & bring *seven worse than its selfe*. But what if the ease I finde, be onely, because sin and Satan in skill do cease to tempt: if so, then our danger remaines, **keepe we** our weapon about us, we may know, if it be onely a ceasing to tempt, and the lust is only for a time asleep. First, if it be done without using Gods meanes in Gods feare. Secondly, if we finde that the lust is only left, not hated, but if the sinne be hated, then it is more than a bare ceasing from the sin: for Satans forbearing and sins sleeping, cannot bring us to an hatred of the sin: I speak not only of

of a disapproving of the sin, for so a civill man may do; and because it did molest us, we may thence be brought to a dislike of it; but if we finde that we can hate it, this proves that there is grace in us, a divine nature which is contrary to that lust: and that chastity is now in the place of the tentation, and this cannot come only from Satans ceasing and forbearing. To cease is but a negative thing, but chastity is a positive quality; which meere, negative ceasing and giving over to sollicite and tempt, can never work in us. Thus when our chaste affections are had out of the fire, and we have attained this power by spirituall meanes used, and waiting upon God for the successe. Dispute not, say, I have gotten the victory, and the God of heaven hath eased me of the vexation, given me a chaste mind to my content and my comfort: with body and soule both, wee must

Part II.

1 Thes 4.4

mult exceedingly rejoyce in this vertue. It is a grace which doth not only sanctifie, but grace and beautifie us: all the paint in the world cannot cast such a shining vernish on the very body of a man, as chastity doth.

SECT. 12.

Thus much to shew the ready way, how to prevent the temptation of lust and uncleannesse. The last of all, is in a word to helpe us out, in case we doe goe too far.

WEE must take heed of both the extreames.

I. That we doe not run upon the Rocks of despaire; there is nothing got by discouragement; During the time of huge and mighty terrours, it may be wee shall have no minde nor heart to tamper with those lusts againe; but yet for other sins, every way worse

worse, worse to God, & worse to us; we lye all open to them, when we are in great dejection, as discontent, distrust, a secret rising against God, unthankfulness, a finding fault with all that God either saith or doth. No care of the Word, to reckon no other of the Scripture, than of our very Neck-verse, and a world of mischiefs more, which are the greatest sins indeed: In these occasions we are very apt to fall off from Gods mercy, to fry in hellish sorrow: no sins do so fire the conscience of a man, as these lusts of uncleannes do; they stare in our faces, looke upon our consciences, as it were with the eyes of so many devils; and in this respect wee must take great heed that we be not quite out of heart: when a man is past hope, he is in his own sente past grace; and when a man is made a terrour to himselfe, great danger is at hand; and

Biblidā
quod referam? Ovid.
de Art.

Part II.

and therefore when frights doe come, and such doe finde themselves too too apt to joyne with the motion to despaire; looke upon Gods love, beare up in an apprehension and application of his mercy. Looke upon instances in the word, of better men than we are, who in the same or the like have seene a good end of al, and are now with the Lord.

2. The other extreame is to grow senseles, to be past feeling; we are apt in these cases to feelee too much or too little; for if our terrors overcome us we despaire, if we overcome them by faith, wee take comfort, if wee put them off by the flesh; we grow secure, and it is common out of great feares to runne into great want of feeling, and so we finde it in the Apottle, that lasciviousnesse breeds in us a senselesnesse, it seares up the conscience, and such come to be past feeling. To open this, there is

Eph. 4. 13.

Part II.

a partiall want of feeling, when we commit sins & aile nothing in some particulars. Thus we finde that otherwise good people, breake out into excesles in buying and selling, doe they care not what in matters of profit and feele nothing; the conscience sees all, saith nothing, or as good as nothing: one would wonder how men can sell day, (I speake not against giving day, but selling of it,) let out their money to use, hoard up corne, directly against the word of God in the very letter, make up some peeces of workes on the Lords day, are told of it in the ministry, and yet nothing come of it; why? Because custome in them and in others, hath taken away their feeling: covetousnes hath made them in most matters of commodity to be past feeling, yet this is but *partial*; we meane not to say that those allow those sins, for the point is, that though
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Tre. 11. 36.

*Aug. l. 2.
cont. ep. par-
m. 2.*

Part II.

the word be plaine, yet custome doth so dazle their eyes, that they cannot in the particulars, see the right; so *David & Salomon* did multiply wives against that text, *Deut. 17. 17.* The like did the *Patriarches* for *Polygamie*. And the beleeving *Gentiles* saw not single fornication to be more than a thing indifferent, *Act. 15. 20. 21, 25. Rev. 2. 15. 20.* yet this fornication is forbidden in the word. So great is the force of custome: But should these men meddle halfe so much in forbidden lusts of uncleannes: O what pangs rise in their conscience, they feele it with a witnesse: But now the passions of lasciviousnes, whē once men have broken thorow the terrors of it, which usually come first; then they bring a man to a total senselesnes to be past feeling, not only in these & the like affections, but in al universally to make conscience of nothing, to
commit

commit any sins that come to hand with al greedines, devour any thing, like some stomackes, and be never troubled with it; it is so sensuall a sin and gives such a blow to the naturall conscience too, that like a sound knock on the head, it takes away all sense and feeling; let Satan propose what hee will, nothing comes amisse; for this sin of uncleannesse fights against light of nature and grace, and if the naturall conscience speake and we will not heare; and the spirituall conscience crie, and we wil not hearken; conscience wil grow speechlesse, and speak no more: and hence it is that such as come to a custome in some covetous practises, are past feeling in some things for some time, but such as come to a custome in the lust of uncleannes are soone made to bee past feeling simply and totally, scruple at nothing whatsoever.

Sith

Part II.

* 2 Cor. 12.
21.

Sith then the danger is as great as a seared conscience comes to, such as have broken the peace with God, must returne and make all haste to * repentance; the crie is so great and the sight of it is so odious, and the sense of it is so grievous at first, and so palpable, that we may with the more ease come to repent. It is a sin that doth convince it selfe to be a sin, (till a man hath lost his judgement and his spirituall taste,) while it is a doing, the judgment cries shame, and there is little to do because our worke lyes in a manner onely with our affection, whereas many passions of anger, and pride, and covetousnes are such, that the offender is long ere he can be brought to see the thing to be a sin, the fact to be a fault. But in pollutions of uncleannesse they are so direct against the principles of reason, and so flat against all shew of Religion, that they carry

Part II.

carry their conviction in their mouths, which makes the heart the more ready to entertaine the worke of repentance unto life. *Judah* repented, *David* repented, *Lot* repented, and so did *Thamar*, and so did others, and they were taken into speciall favour and honour, as we see them upon record in the first of *Matthew*. Those sins which much humble, do much honour; none humble more than such bale lusts: *David* died in honour, *Mary Magdalen* is in great honour in the Church of God; *Christ*, to comfort and honour her, appeared first and foremost to her, what ever heales the soule heales the name. Repentance doth both. The truth of our repentance wil best appeare; if we go away as *Judah* did and do so no more, come not neer the garment spotted with the flesh; affections of another nature are more apt to bring a relapse than these

*Mat. 28. 9.**Gen. 38. 26.
Iude. v. 13.*

Part II.

Mat. 3. 8.

Opus Imp.
in c. 3. Mat.
Hom. 3.

these passions, they leave such a sting and sent behind them, goe away (with such a smart,) have such a tast, and are such a base sight that few relapse; such as are by *Gods* mercy cured of these diseases, are commonly ever after very chaste, become as children in all purity and chastity; when we fetch out a staine, the cloth is after whiter than ordinary, and so after this staining sin is washed away: such must be very holy, passing chaste; beware of the least sparke of sin. this is the meaning of that of *John* the Baptist, *Bring forth fruits meet or worthy of repentance*: how worthy of repentance? It is that when a man hath bin at it in the work of repentance; his workes and deeds must afterwards be better than ordinary; he must looke like a true penitent, that as a Physitian can judge by the colour of the face that his patient is recovered.

Part II.
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red, so must our works shine and carry such a lustre and colour with them, that one of skill may read it as written in our faces, that there is amendment of life, that now all is well and sound within.

And say by intemperate courtesies, one hath bin the occasion of having his own end before the time. I grant that there is just cause (as *Salomon* speakes) to mourn at the last, when the flesh and the body are consumed, and wee are accidentally guilty of hastening our own death, before the time of natures Period, but never before the time of Gods counsell: mourn here and spare not, but yet not as men without hope: Repentance will mend this alio. First, hardly one man in a thousand, but one way or other, more or lesse, cuts off some of his dayes. Had it not beene for one thing or other, he might have lived a day, a yeere longer;

Prov. II. 5.

Part II.

Pro. 5. 9.

longer; as I thinke is plaine enough in *David*, who was bedrid at or about the age his father begat him; either nature would have lasted, or might have lasted longer in almost all, were it not for some defect, excesse, or default in our selves: and therefore this accusation lies against almost all. Secondly, this is besides a mans intention to give his yeeres to the cruell. The *Libidinous* intention is to satisfie this sin in the lulls thereof; in that ther is withal a wait of the radicall moysture, and thereby a cutting off of his days; this is by accident only, and a consequent of the thing done, not a thing meant by the doer. Thirdly, sith repentance heales the pollation intended by the offender, it is against religion and reason both, to question whether it will heale the consequent consumption not intended. *Amen.*

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OF V S U R Y.

Nehemiah 5. 11.

*Restore to them even this day, their Lands,
their Vine-yards, their Olive-yards, and
their houses; also the hundred part of the
Money, the Wine, and the Oile, that yee
exact of them.*

THe matter here is a case
of restitution, of lands,
and monies gotten
from the poore by usury, so our
last translation reads it, *ver. 7.*
The Hebrew is *Burden*, because
usury is a great burthen, and car-
ries an heavy weight with it.

The hundred part of the mo-
ny, is meant either of the yeare
and then it is but one in the
hundred; or of the mone h, as
some thinke, then it is twelve in
the hundred. We see that cove-
nousnes is rightly feared, the
root of evill, and of all wrongs

Vulg. & Va.
tabl. Vsurā
Geneva.
Burdens.
Their note
is, you presse
them with
usury.
Deodate.
Gravezze
His note is
Le usure.
Exod 22. 25
Thou shalt
not be to
him as an
Vsurer. Heb.

V and

and evill dealings ; (besides other sinnes) else it could not be imagined, that in their bondage the *Iewes* should thus have gratted one upon another. The place, the time, the scandall, besides, the expresse law of God, one would have thought, shold have made them forbear : but a covetous heart cannot hold ; he cares more for mony, than all reports of God and man.

The next thing of note is, that what comes in by usury (aswell as by other extortion) must ordinarily be restored out of hand (even this day ;) it is not safe to give the heart of man time in any sin, but of all, not in this wilely sinne of covetousnesse : if ever Satan be a Fox and a Serpent, it is here ; give him but a space to play, and angle a little with our hearts, with this sin of worldlines, and he will quickly catch us with a golden hook. It is great wisdome to be present, the

the wit of man will distinguish
 else, and creep out by one evasi-
 on or other; we are too apt to be
 pleased with any lease, and shift
 to beare our selves in hand that
 wee may lawfully continue in
 such practises, as feed this gree-
 dy humour, this eating Wolfe :
 doe it then while it is called *to*
day, doe it *now*, lest our hearts
 deceive us, and wee deceive our
 hearts, and so we doe it never.
 Delays are ever dangerous,
 but in nothing like as in getting
 out of the hands of sin, but of no
 sin, so as to get out of the snare
 of this sin of covetousnesse.

The last thing is, that Vsurers
 are bound by the Law of
 God to make restitution. What
 ever comes in this way, comes
 in at the wrong doore, and it
 must out againe. If the consci-
 ence bee not seared, it makes it
 sick againe ; there is paine there
 is no quiet, till the conscience
 take a vomit and up comes all :

V 2

We

Iam. 1. 26.

Quid dicam
 de usuris
 quas etiam
 ipsæ leges
 & iudices
 reddi iubent
August. ep.
54. Decret.
Caus. 13. q.
4. c. 11.

Job 20. 15.

We use to Saint the man, who doth but give over this golden trade of usury, but the truth is, that such come but halfe way: our repentance is not thorow, our sorrow comes not home, except (as it is here) we do restore. When we leave the practice of usury, we do not properly leave the sin (as sin) except we restore and turne the stolne dog home again: when we have not wherewithall, there necessity hath no law. The King of heaven must and wil lose and will part with his right, where nothing is to be had, & there the wil doth stand for the deed, but where there is no such answer (that wee cannot) but we see that wee ought, we have wherewithall and (will not) here I say it is right and reason, that the *Lord* should make use of his authority, and use us according to law and justice.

Now as this act of restitution secures our hearts, so that the
bels

bels ring not backwards in our consciences within; in like manner it makes much for the safety of our estate without : it sets a mark upon our goods, and they are safe thereby under the Kings Seale ; whereas a little of these ill-gotten profits, like fellons good, endanger all ; a little you know, brings al the rest into the tenure of the Crowne, and all must bee as it were in *capite* : I am certain, that a golden wedge will fire all the rest of the stuffe; and therefore he that hath bin or is an Usurer, he must leave his usury and make al well by restitution, as he meanes good to his soule, as hee intends safety to his estate, and it is his happines that his sin lies in such a thing, wherein he may make restitution, and lick the parties wronged whole againe : this makes the conscience quiet, helps us to peace, when as in murders, adulteries, in such and some o-

Iosb. 7. 11.

24, 25.

ther the like sins, where there is no place left for restitution; an hard matter it is, to set such in comfort, when once the conscience fals a complaining: but here, let the conscience accuse at the worst, yet as it is a sin, godly sorrow makes all well, and as it is a wrong, repaire is made by restoring; repenting takes up the matter as it is to *God*, restoring helps and heales all, as it is to men. The most that can be said is, that the Vsury-taker paies the use willingly: and where a man parts with his mony willingly, restitution is not of force. *Indae* might have retained the money, with the good content of the Priest, who gave it willingly, yet hee did restore it and was bound to doe it: and were this good Divinity, then a great deale of that which comes in by bribery, and dicery may bee lawfully and comfortably kept. Then I say, that though it be not
against

against the will of the borrower that the Usurer keepe the use, yet it should bee: what if hee thinke that to take use be no sin in the Usurer? What if he bee not convinced, that the fact of the Usurer herein is a fault? in this case, he may be willing, he should keepe it for want of true light and sound judgement: whereas were he aware of what is truth, that the Usurer had no right to take it, he would withall thinke, that the Usurer hath no reason to keepe it; and this kinde of willingnesse is an interpretative unwillingnes. And lastly, I say, that he seemes many times to be willing, because he cannot tell how to help it: the Traveller gives his purse to the theefe, because hee cannot doe otherwise, or at least dares not; and there is a morall necessity which is of force, to cause a man to pay use, and to shew a contentednesse, that the Usurer

If I have
received a-
ny bribe, I
will restore
it, 1 Sam.
12.3.

Arist. Eth.
l. 3. c. 1.

should hold it when he hath it because of great inconveniencies, in that he else cannot have mony to serve his need against another time; this is a mixt act of willingnes, which is contrived to be naturally, done unwillingly, but willingly accidentally. All this is grounded on the law of *God*, which makes usury a sin, and a sin against justice too. *Zachens* did offer to restore that which he did fetch in by forged cavillation, hee might like enough have kept it, and no man have thought much of it; it was gotten by sinne, and restore hee would; and what the *Usurer* takes is by sin, and restore hee must. The Law, I know, permitted it to the *Jewes*, to the stranger, what of that? It followes the rather, that it is of it selfe a sin, because permission is of sins, not of duties; but the thing I say is, there was a law to kill the *Canaanite* and yet I hope, that
killing

killing was no murther; no more was that usury to them a sin. The Law doth urge it most, that it be not done to the poore: was it not because the *Jewes* were then too noble and generous to go a borrowing, except it were the poorer sort? What, should the Law then forbid that to be done by rich men, which most rich men never did? but after wee have prohibitions, plenty that are indefinite; we are forbidden, we must not rob the poore, because he is poore: good sport for theeves, if therefore it may be thought to follow, that it is a lawfull matter to rob the rich: neither can the law against usury be thought to be a judicall law of *Moses*; for such lawes (as such) are knowne onely by some intelligence from the bookes of *Moses*; but Heathens of all sorts, who never once heard of *Moses's* writings, have with one voyce cryed sin upon

Neither is there any one place giving leave for a Jew to hire his money out to a rich foe, onely to (the Stranger.)

usury, and shame upon Vsurers, Poets, Orators, Historians, Philosophers, all.

They have condemned this sin by the instinct and light of nature, and therefore it could not bee a politicall law of *Moses*. Besides, we have it forbidden in the New Testament, when judicials were out of date; lend, saith the *Lord Iesus*, looking for nothing againe.

Luk. 6. 35.

Neque enim
tu eris ob-
noxius, quæ
pater quasi-
vit iniquo
forte com-
pendio: eris
enim quæ
habes ex ra-
pina colle-
cta sunt,
non tuta-
men ea ra-
pisti.

*Chrys. in 1.
Tom. cap. 4.
Hom. 12.
E contra.
Navar.
Manual. c.
17. n. 270.
& seq.*

Question is made, whether children bee bound to restore that which their Parents have gotten by use upon use, and left unto them. The negative seemes to bee affirmed by a most holy man; but me thinkes, reason would that wee say, such goods should bee restored, though not we, but our predecessors, have gotten them unlawfully; the saddle is anothers still in equity and conscience, and it ought to be set on the right horse: meere possession cannot give us a right title

title to that, which in truth and *Coram Deo* is anothers. And what if the property bee altered, yet that makes nothing against restitution, sith a child is bound, (by the grant of all) to restore the price now in his hands of any thing his father first stole, and then turned into money. Restitution is to be in the very kinde, if that may bee; if not, then in that which is answerable and equivalent. The Schooles are divided in setting downe the reason of restitution: one side will have it to be because the Usurer is a damage to the borrower: the other sort with whom I joyne, say that it is, because by usury there is no true title (*In re Divino*) no not in justice, to that which comes in that way; and (sith this is the truth) I conclude and say, that the child is bound to make restitution, because his father hath conveyed that

Vid. Greg.
de Val. Tem
3. Dis. 5. q.
21. pun. 3.

that to him which never was his fathers right, and therefore cannot bee the sons : some cases may free the child, which also would have freed the father, as when it is not in his power, hath not the ability to doe it, and the like ; but in ordinary course it is not his owne, it is anothers, and by that reason hee is not to keepe it, but to restore it.

- Papists teach us, that in case a man be in very necessity when he takes use, and makes profit by his mony, yet if after this, necessity cease, hee is not bound to make restitution when hee hath wherewithall, and this necessity they stretch and will have reach to his estate. A large field for a man to lose his conscience in: for when will a man say that he is not in some necessity, in respect of his estate and condition ; and when will hee be out of need to beare up his port ? Men will make necessities

lities enough, might this goe for good doctrine. But dangerous it is, and the ground of it is most false: for (say they) by the law of nature all things are common, (mine and thine) came in after by law positive. Now say they, necessity dispenseth with all positive lawes, and makes the goods of another mine, and mine againe his; and so they say, that when a man to fill up his necessities, doth gaine by use from another, indeed and in right it is but his owne, because then and in that case all things are common, and no man is after bound to restore that, which when hee tooke it, was but his own. Write (false) upon these conclusions, for the truth is, that meere necessity of a mans person doth not take away propriety; in great extremity for a man to take this or that, which is anothers, is to lay hands on that which is not ones

Iure divino omnia sunt communia: jure constitutionis, hoc meum illud alterius est. *Distinct. 8. cap. 1. Aquin. 2. 2. q. 66. art. 7. Lumb. Sent. 14. dist. 15. Ferenda est magis omnis necessitas quam perpetranda est aliqua iniquitas. Tamen aliud est de necessitate peccare, aliud in abundantia. Pauper mendicus furum facit, ex macie processit iniquitas. Aug. in Tsa. 73.*

Forſcan
 quĩſpiam
 dixerit, non
 ne igitur ſa-
 piens, ſi ſa-
 me ipſe con-
 ſiciatur, ab-
 ſtulerit ci-
 bum alteri
 homini ad
 nullam rem
 utili? mini-
 me vero:
 non enim
 mihi eſt vi-
 ta mea uti-
 lior quam
 animi mei
 talis affe-
 ctio, nemi-
 nem ut vio-
 lem com-
 modi mei
 gratia. Cic.
 Offic. lib. 3.
 i Colloq. in
 i χθνορ-
 γία.

ones owne : what ever it ſhould
 have beene, had not *Adam* fal-
 len, I enquire not ; but ſince *A-*
dams fall there is ſuch a propri-
 ety of *Meum & tuum*, that no
 neceſſity, be it never ſo urgent,
 can diſſolve. *Tully* reſolves the
 caſe thus, that ſay a man bee on
 the point to ſtarve, yet rather
 than he ſhould take the leaſt
 matter from another, he ſhould
 rather famiſh, it being better to
 dye the death, than to violate
 any man for ones owne cauſe.

Eraſmus doth deſcant on this
 quiddity of the Schooles, what
 (ſaith he merrily and truly) is
 not theft, theft in caſe of neceſ-
 ſity, nay, though one do it with
 a minde to make it good againe?
 ſay one muſt loſe his life, if hee
 doe not perjure himſelſe, and
 beare falſe witneſſe, doth that
 neceſſity make it no ſin? ſay one
 by committing adultery with-
 out offering violence to the per-
 ſon of the adultereſſe, may ſave
 his

his owne life, doth the necessity of saving ones life make adultery lawfull now? Put the case (saith he) that a man must dye or tell a lye, it is not a sinne in this case of necessity to lye? If then meere personall necessity doth not dispense with these Commandements, Thou shalt not lye, Not beare false witness, Not commit adultery: what colour of truth can there be in this, to affirme that any necessity whatsoever can make that law to be no law, when he saith, Thou shalt not steale? If necessity cannot make an others wife at my command; no more can necessity make an others goods mine owne. Gods Ten Lawes are in the substance of them, the very lawes of nature: and by the Decalogue there is in al cases of necessity stil a propriety of goods; the argument in *Melancthon* is firme. The eight Commandement is a naturall law,

Antiochus
Seleuci fili-
us, contra-
hendis ince-
stis cum no-
verca nup-
tiis e gravif-
simo evasit
morbo. Ap-
pian: de
Bell: Syriac
Plut: vita
Demetr.

Quæst. 2.
Paulo Ebe-
ro propos.
Georgio
Mullero an
1552.

Vid. Sclat.
in 2. Thess.
c. 3. v. 12.

law, it stands *Iure divino*; but by the eighth Commandement there is established a distinction between mine and thine, and so it concludes strongly, that propriety of things is not by law positive, but by law divine and naturall. Moreover, if that community of things were a law of nature, it had beene immutable, and all things should & ought to be common in all times and cases. Neither can any man shew, why the eighth Commandement being a law of nature, should be subject to be dispensed with by cases of necessity, any more than any other, or all the tenne Commandements. All the rest stand firme in the body of them against all necessities whatsoever, and therefore this.

Next we prove our case out of the Word. There is a stealing for need (saith *Salomon*,) but it this be so, that need makes all things common, there can be no stealing.

Pro. 6. 30.

stealing for need, sith in cases of necessity, what ever a man takes to supply his need, he takes but his owne, say they. I am sorry then, that any Protestant should write and print that in this case; Necessity taketh away all reason of sinning. This is but to close with *Bellarmino*, as though now in extreame necessity it were (alienated) no longer.

The onely objection worth the answering, is from *Mat. 12. 1.* where we reade, that the Disciples being an hungred, did pluck and eat the eares of corne, and that therefore (they doing well in it) it is a lawfull thing to take that which is anothers in case of necessity.

The answer is, that this was not done by thē on this ground, because necessity tooke away propriety, but because it was their owne, they tooke by the gift of God, who is the right and chiefe owner of all the creatures

And the law did count it to be done for need, though a man were able to make foure-fold restitution

Ames de cons: l. 5. c.

1. Sect. 17.

De matrim.

lib. 1. c. 27.

tures in the World. In *Dent.*
23.25. God hath given them a
warrant so to doe in the Land
of *Canaan*, and that things were
not then made common by ne-
cessity it is plaine, by the words
which follow in that very text,
(*But thou shalt not move a
sickle unto thy neighbours stand-
ing corne*; which might have
beene done without offence to
to God, or wrong to man; if this
were true, which Iesuites teach;
that in point of necessity, not
only in respect of ones person,
but also in respect of ones con-
dition, nothing is any mans, but
all things are every mans: for
the case may be, that a man and
his family may be cast upon ex-
treame need, that a sickle put in
his neighbours corne, will not
supply the hunger of him and
his, so much as the plucking
the eares of corne did stay the
stomacks and the hunger of the
Disciples; and yet I think that

it was never held but as a thing forbidden to the Jewes, by that law, for a man in never so great necessity to put his sickle in his neighbours corne, and that a Jew was rather to famish than so to doe: which shewes the little truth that is in that assertion, that necessity makes things common amongst men. The Disciples did it, because they had warrant and leave from God, who was the owner of that corne, and the law of God was on their side. And for our times, I doubt not but it is lawfull for one to pluck an apple, or to take an eare or so, of corne and eat it, not only for ones very need, but for ones delight and content. The equity of that judiciall Law of *Moses*, saith somewhat, but my ground is, because a man in such cases hath an implicate and tacite consent; the owner sometimes is by when we pluck plums and apples

ples, or so, and we never ask him leave, though he look on, and in this case, he that saith not no, saith yea: and say he be absent, and we know not who is the owner neither: yet I think this lawfull, because we have an interpretative consent; we have a morall perswasion, that were the owner by, he would give us leave to pluck an eare, to catch a peare, with heart and good will; which motion being in the heart of man, doth free him from any theft; and also we see it a (common) matter which ordinarinesse of the thing helps to make this good, that there is in all men a kinde of consent and leave, virtually given to all passengers; and the like to plucke an Eare, an Apple, or Apples, a Plum, a Peare, or so: and this is warrant enough if it be not abused, to save the conscience of a man harmelesse, against that law of God; Thou shalt not steale;

steale; here is no stealing, because here is a kinde of consent of the owner, though not actual, yet virtuall and implicite: and such a tacite consent is enough, whether the fact bee done before the owners face, or behinde his back.

Againe, if need did make things so farre forth common as might satisfie our need; then where no need is, we sin if wee pluck a peare, or so: but we may lawfully doe it only for delight: so also were this new Divinity right; in case of need, we might satisfie our soule against the consent of the owner, he flatly forbidding us; for in their sense (who thus teach) we take but our owne, all which is false; wherefore we must rather speak with the truth, and say, that not onely for need, but for our very delight in the owners absence (in case hee directly forbid us not) we may (I say) lawfully pluck

pluck an eare of corne, or so, by vertue of a common supposed consent (intimated in the equity of that law of *Moses*) which in such cases doth run thorow the veines of all mankind.

Lastly, I conceive this matter to be put past all peradventure, by the very Law of God once in force amongst the Jewes: commanding the theefe stealing for very need, to make restitution to the fourth and fifth, and in a case to the seventh degree; and if, selling al to his very shirt would not make up the summe, then by Law he was to be sold, and lose his liberty, to make restitution for the principall (not for the over-plus) of his theft. Now this Law of GOD had gone against sense: if need did dispence with propriety, & give a right and title to so much of ones neighbours substance as would serve to satisfie ones want: for I hope, reason it selfe

Exod. 22. 1.
2 Sam. 1. 26
Pro 6. 30. 31
 Deodate
 Annotat.
 on *Pro.* 6.
 30. 31.
 Answ. on
Exod. 22. 3.

is flat against it, that a man should be thus bound to make restitution for taking that which (by their Doctrine) is his own; aye, common understanding it selfe at the first sight is against it, that a man can bee said to steale his own, can stand bound by Gods law, thus to restore his owne: and therefore to returne home againe, I conclude and say, that our maine point doth stand free and firme, *viz.* That albeit in case of need (as of some Orphans) a man take use, yet hee is to make restitution: sith usury in the Law of God; and of conscience, carries a false finger: need is no salve, it only excuseth *à tanto*, neither can the Iesuits, or any else, make any sound prooffe to the contrary.

FINIS.